

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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No Forgiveness Without Blood!

Sins Not Excused, Nor The Penalty Ever Remitted Without Redemption

By Evangelist T. T. Martin, D.D., 1862-1939

"Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law."—Jesus in Matt. 5:18.

"Apart from shedding of blood there is no remission."—Heb. 9:22.

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement."—Lev. 17:11.

"It is not possible that the blood of bulls and goats should take away sins."—Heb. 10:4.

"Every transgression and disobedience received a just recompense of reward."—Heb. 2:2.

When one faces the question of his sins, and realizes that they deserve just punishment, one of the first impulses is to pray and beg of God to be let off, to be forgiven; and, alas! much of the religious instruction to the sinner is to the same effect. Many feel that God forgives the sinner because he begs to be forgiven instead of because he accepts and relies upon the atoning death of Christ as his Substitute. But God does not forgive a lost sinner just because he begs for forgiveness. Jesus to Nicodemus gave no such instruction (John 3:14-16); Philip to the Eunuch gave no such instruction (Acts 8:29-39); Paul and Silas to the jailer gave no such instruction (Acts 16:30, 31); Peter to the household of Cornelius gave no such instruction (Acts 10:42, 43); the gospel of John, the one book specially given to lead a sinner to (Continued on page 5)



Dr. T. T. Martin

The Miracle of Calvary

By Evangelist Bob Jones, D.D., LL.D.
As preached in the Chicago Arena, in May, 1946

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."—Luke 23:33-43.

I call your attention to all these verses but especially to these two: "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."

When Jesus Christ was in this world a man came to Him one day and said, "Good Master."

Jesus asked, "Why do you call Me good? There is only One who is good and that is God." In other words, Jesus said, "If I am not God, I am no good." If Jesus was not God, He was not good. If He was not God, He was the greatest impostor the world ever knew. He was either God or a terrible blasphemer.

Now, He was God, I know He was God. Nobody but God could do for me what Jesus Christ did when He saved me. I did not need any theologian to tell me I had met God when I was saved. I knew I had met God. Any sinner who has met Jesus Christ, and trusted Him for salvation, knows He has met God. He may not understand some things, but the man who doubts the deity of Jesus Christ has never been born again. You can put that down in your book and let it stay there. The man who questions the deity of Jesus Christ does not know Jesus Christ, and the man who denies His deity has never been born again. People tell us this is a scientific age. They say, "Let's make experiments." All right, if you wonder who Jesus is, why don't you make an experiment? Turn yourself over to Him and you can find out who He is. He is none other than the Son of God.

Jesus, a Miracle-Worker

Now, since He was God it is not surprising that He had power to do everything He did. There were many things in His life which took place in a rather strange way. His birth was strange and the lowly place He held in a manger.



Dr. Bob Jones

It was strange how Jesus Christ, a little baby, was God manifest in the flesh. It was strange how He sat in the temple as a youth at the age of twelve talking to doctors of the law. It was strange about His baptism in Jordan. It was strange just how the Devil came to Him in the wilderness, on the mountaintop, and on the pinnacle of the temple. It was strange how with wonderful simplicity the God of this universe, manifest in human flesh, went about making the blind to see, the deaf to hear, the dumb to speak; curing the palsied, cleansing the leper and raising the dead. And, young people, let me tell you this in passing: simplicity is truth's most becoming garb. Do not ever get beyond the simple. Yes, it was wonderful how He did all of these things. But, men and women, to my mind, the strangest thing that Jesus ever did was when He hung in the darkness that clustered about Golgotha and said to a dying man, "To day shalt thou be with me in paradise."

Now you talk to me about miracles, if Jesus did what He (Continued on page 10)

One of the Prize Winners in \$1,600 "Sermon on Vital Public Issues" Contest

GOD Wrote It

by Dr. Arthur Petrie

5400 Keystone Place, Seattle 3, Washington

It is important for us to know whether God wrote the Bible or whether He did not. It is important that we know whether He is the Author of it or whether He is not. It is denied that God wrote the Bible. Dr. Alexander Meiklejohn, "one of the outstanding enemies of the Christian faith of our generation" (as Dr. Wilbur Smith calls him) says: "Who wrote the Bible? It seems certain that God did not do so. Nor did He inspire men to do it. But that implies that the aspirations of the Bible were created by men, created by their own unaided efforts." Think of that!

This sermon is dedicated to the proposition that God is the Author of the Bible, and that He wrote it. The proposition will be established by proof texts from the Holy Scriptures, and by unassailable

arguments. I shall show in what sense God wrote the Bible, and in what sense He is its Author. I shall demonstrate the proposition by letting the Writings of the Old Testament and New Testament speak for themselves. We have a right to use the testimony of the Bible to prove the Bible. Thomas Hartwell Horne has told us why. In his *Introduction* he says: "As no authentic books of a more ancient date, except those of the Old Testament, are extant, it is impossible to ascend higher in search of testimony" (1834 A.D. Edition).

1. The Testimony of God

God said that He wrote the Bible. "I have written to him the great things of my law" (Hos.

(Continued on page 5)



Dr. Arthur Petrie

As the Father Hath Sent Me

So send I you—to labour unrewarded,
To serve unpaid, unloved, unsought, unknown,
To bear rebuke, to suffer scorn and scoffing,
So send I you—to toil for Me alone.

So send I you—to bind the bruised and broken,
O' wand'ring souls to work, to weep, to wake
To bear the burdens of a world awed,
So send I you—to suffer for My sake.

So send I you—to loneliness and longing,
With heart ahung'ring for the loved and known,
Forsaking home and kindred, friend and dear one,
So send I you—to know My love alone.

So send I you—to leave your life's ambition,
To die to dear desire, self-will resign,
To labour long and love where men revile you,
So send I you—to lose your life in Mine.

So send I you—to hearts made hard by hatred,
To eyes made blind because they will not see,
To spend, tho be it blood—to spend, and spare not—
So send I you—to taste of Calvary—
So send I you!
Lord, here am I!
Send me!

—E. MARGARET CLARKSON

For Young People

MIRACLES of SCIENCE

by the late
Arthur J. Brown M.D.



Talking Birds

No phase of animal life is more interesting than that of the migration of birds, many of which travel enormous distances according to season. Various mammals promptly hibernate when cold weather cuts off their natural supply of food, whereas birds simply visit another region in search of it.

In the northern hemisphere, migration toward the north is always for the purpose of finding the most suitable temperature for breeding; movement southward is always prompted by the desire for food and warmth. In later talks this subject will be dealt with as we speak of individual birds.

There are at least ten thousand species of birds, but ornithologists differ considerably regarding classification, and some authorities place the number at thirteen thousand. I can deal with but a few kinds of birds, and for our first selection, we think of a very familiar class—the crows, belonging to the family Corvidae. It is claimed for birds of this family that they stand at the very head of the whole class Aves. It is generally agreed that the cleverest birds are rooks and parrots—the rooks having many close relatives, the common crow, the raven, magpie, jay, nutcracker, and the common chough.

In February the story of the rook begins, for that is the time of courting. The cockbird struts and bows before the hen, and spreads out his wings and tail, attempting sometimes to sing in the gaiety of his heart, but with no great success. This strutting and bowing and "singing" may occur at other seasons, when they are well pleased with themselves, but it is most marked during the courtship. An interesting little ceremony is sometimes seen. The male bird brings his desired mate a little gift—some tidbit of food, which she accepts with thanks, if she likes him. Humans haven't anything on the rooks when it comes to love-making! And in one marked respect they set us an example. Two crows remain together for life, but every year there is a period of courting.

Among the crows we find the most perfect type of wing, and the foot also is very highly developed. The raven, the largest of the crows, is twenty-five inches in length with a wingspread of four feet. Its plumage is black with purple reflections.

Early in March, while the weather is still cool, the rooks begin to prepare a nest. Sometimes they use

an old one over again after a thorough spring-cleaning. There is a good deal of disputing over the twigs, and up to a certain stage they steal from one another if they can. But one bird usually mounts guard while the other breaks the twigs from the leafless trees. After a while they exchange duties.

To these pliable twigs they add some earth and clay, and the inside of the nest is made comfortable with grass and leaves, hair and wool. There are often a dozen nests on one tree, and as many as thirty have been counted. If a branch breaks off, or even if there is a hint of such an accident, the crows leave the tree. They go back at night during this nest-building time to their roosting place which is usually quite apart from the rookery. When the egg laying begins they cease traveling to and fro, to remain in one place.

There are usually three to five eggs in one nest, and the mother bird sits very close, the male taking a turn now and then. The color of the eggs in one clutch is often different from the color in another, probably due to diet. The nests are quite conspicuous but seem to be safe from most enemies although the carrion crows are successful robbers of nests. The common crows are not very good fighters and it may be that this softness in their character accounts for their sociability.

After the eggs hatch, the parents are kept very busy, satisfying the large appetite of the youngsters. They are fed on grubs and wireworms and other insects. When the newly hatched birds are very young, father hands over his collection of food to the mother, who does the actual feeding. But, later on father is permitted to feed also.

There is great excitement when the young rooks leave the nest and make their first aerial excursions. Then they indulge in various kinds of play, gambols, sham fights, and wild chases. In September there is a flitting from the rookery to the roosting place, where they spend the winter, or sometimes there may be a partial migration to more congenial quarters.

I am speaking of rooks and crows as if they were identical. Technically, this is not quite true. There is a slight difference in the form of the beak. In the rook the base of the beak is destitute of

feathers, and covered with a white scurf. And also, the rooks are even more sociable than the crows which usually live together in pairs, while the rooks love a communal life near humans. But for the purposes of this practical study we may consider them together.

This family of birds are great talkers, and seem to have quite a number of sounds or "words"—to use that term in this connection—which they themselves understand. It is quite an exciting experience to get into a large rookery where they all seem to be talking at once—almost as interesting as a sewing bee at Brown's Corners!

Almost all members of the parrot family are very social birds and given to much conversation. Most of them are tropical and have very clear-cut characters, so that everyone knows a parrot at first glance. However, some love birds are hardly larger than sparrows, and the great macaws are three feet long. The outstanding feature, of course, is the shape of the beak which is short and strongly hooked, the upper-hinged mandible hanging far over the lower one. This hooked apparatus is used skillfully to assist in climbing: The tongue is short, thick and fleshy; the wings and tail are generally long.

The first and fourth toes are turned backward, the second and third forward, thus giving them a good grip of branches. Most of them have a brilliant plumage and many of them are startling. In some kinds, the males are green and the females red. Most parrots have a harsh voice, but a remarkable imitative power which varies with the kind and the individual, and bears some relation to cleverness. What parrots say often suggests keener wits than they actually possess. Trained to utter words and sentences that are particularly to the point in certain situations, they often surprise us.

A grey parrot belonging to an English lady living in Florida showed a keen sense of humor. There were three dogs on the place. The parrot, quite on his own account, learned the various whistles which would call these dogs, and would utter each in turn, as if they belonged to three different owners. The dogs would come racing up to the veranda where the parrot's cage hung, causing the bird to fling up its head and utter shrieks of laughter, while the disappointed dogs slunk away. The parrot was careful not to try the trick too often, not more than once or twice daily.

They lay two or three white eggs in the holes of trees. Parakeets, which are much smaller than parrots, sometimes lay a dozen eggs.

Of the true parrots, there is no better example than the grey parrot which ranges across Africa. This short-tailed parrot is almost wholly ashen grey, except the tail which is a deep scarlet. It has an astonishing power of imitating all kinds of sounds. One of these grey parrots repeated faithfully all the sounds emitted by a dog, which was run over in the street. First, the sudden, half frightened bark, as danger threatened; then the loud shriek of pain as the wheel struck; followed by a series of howls as the dog limped away and turned the corner in the distance. The bird's performance reveals a tenacious memory and keen powers of observation.

It can copy the human voice and carry in its memory quite a stock of words. It is one of the hardest of cage birds and not uncommonly lives to the age of seventy or more years.

In our somewhat random sampling of bird life, the cuckoo, ally of the woodpecker, deserves at least a brief mention. This bird is a



The cockbird struts and bows before the hen and spreads out his wings and tail...

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By Evangelist Robert L. Sumner

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parasite. The most remarkable circumstance connected with its life history is the habit of depositing its eggs in the nests of other birds, leaving to them the care of its offspring. This seems to be an ingenious labor-saving device, which certainly should not be generally followed!

This feathered interloper has been known to select the nests of almost one hundred and fifty species, imposing equally on small and larger birds. In all probability the nest selected resembles the one in which the cuckoo itself was reared. During the season, this vagrant may lay from five to twenty eggs. These vary in color, but are usually greyish green or reddish grey.

The young cuckoo is an ungrateful little tyrant. With its shovel-shaped back it pushes out eggs and nestlings, and forthwith monopolizes the fullest attention of the devoted and very much cheated foster parents.

The cuckoo is a migratory bird and will travel between Africa and England. The old birds start south in July and August, leaving their family behind, since they are not yet strong enough for the long journey. Yet, a little later the young birds unerringly wing their way in the track of their vagrant parents.

Inevitably our minds are asking—"How did the birds originate in their varied forms, with their different habits, and capabilities, and appearance, yet all of them having feathers as a covering, frequently of striking beauty and cleverness?" I read the considered judgment of one eminent scientist. He writes, "Birds sprang from reptilian ancestors, active, high-strung, SCALY creatures, that ran swiftly along the ground, and took running leaps on to the lower branches of trees."

To me, it seems a far cry from scaly reptiles to feathered birds. How did scales change to feathers? How did wings arise? How did it happen that the wings are in exactly the right position for flying? Did the reptiles call a convention and decide to lighten their body and take to the air? How long did this operation take? Did it last more than the lifetime of one generation of birds? How did succeeding generations find out what had been planned and carried out? How COULD this possibly be?

How much more simple and logical to accept the explanation of Genesis 1:20, 21, "And God said let... fowl... fly above the earth in the open firmament of heaven. And God created... every winged fowl after his kind: and God saw that it was good."

Friends, that satisfies me completely. I ask you not to be fooled by any glib assertions, wholly unsupported by evidence, that these lovely forms of animated life came by chance from a repulsive reptile. Our God is a God of superlative artistry and infinite wisdom and power. Can anyone deny the evidence of the facts and say there is no God? Yes—as I read in Psalm 14, "The fool hath said in his heart, There is no God." But who wants to be a fool? Will you let God into your life today?

(From the book, MIRACLES of SCIENCE, now out of print.)

special offer, you may subscribe for yourself and friends at a 33 1/3% discount. Instead of the regular price of \$2.50 a year, we will accept three one-year subscriptions for \$5, a savings of \$2.50 from the \$7.50 which you would normally pay for three one-year subscriptions. It is like paying for two subscriptions at the regular price and then receiving a third subscription free.

Prayer Book Free

The savings on the subscription price should be incentive enough for thousands to take advantage of this wonderful opportunity, but that is not all! We are going to pay you for saving money on this special offer! The editor's popular and helpful book, *Prayer—Asking and Receiving*, will be our special complimentary gift to all who help us and help themselves at this time.

I say popular book, because any volume which public demand has compelled printing over 160,000 copies in the English language alone, to say nothing of the several foreign languages in which it has been translated and printed, surely must be acknowledged popular. And if you could read the many testimonials which come to our office from all parts of the world, you would agree that it is a *helpful* book!

Sample Letter

This book, *Prayer—Asking and Receiving*, really gets the job done in teaching Christians how to pray, restoring backsliders, getting people saved, influencing the deceived from the snares of various cults and isms, and scores of other matters. Our files are literally jammed with hundreds of outstanding comments from outstanding Christian leaders, missionaries, pastors, housewives, servicemen and people from all walks of life, telling of the great blessing and help they have received from this book. I wanted to give a sample letter but it is so difficult to select only one when there are so many unusual and thrilling ones. So here is one I picked at random, from a housewife who was ordering seven copies. She wrote:

"The book has done something remarkable for me in sweeping away the horizons with which I had surrounded my prayer life."

"My plan is to give copies of this book to people who will be helped by it, and to keep two or more copies as the cornerstone of a 'lending library.' I hope to keep these copies constantly in circulation."

"It was a mistake to refer to 'people who will be helped by it,' because I sincerely believe that there is not a living human, Christian or infidel, who would not be helped if he read it! No unsaved soul could fail to feel his terrible lack of the things God's people have. Even the heathen would be likely to do some soul searching..."

"And to the Christians there is revealed greater power, and fuller joy that his feet are upon the Rock."

"I wish I could tell you how grateful I am for this work..." This lady is right! And if you could read the letters in our files telling of folks saved, of modernists turning to the old-time religion, of backsliders restored, of many miraculous events resulting from prayer through the reading of this book, you would be convinced as well!

Help Circulate This Book

A book that gets results like this one does should be in the hands of every person in America, Christian and non-Christian. This

(Continued on page 7)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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PRAYER

Asking and Receiving

by Evangelist John R. Rice
Editor, THE SWORD of the LORD

THIS FAMOUS BOOK HAS BEEN FOR 12 YEARS,
WE BELIEVE, AMERICA'S BEST SELLER ON PRAYER

LEARN TO PRAY!

21 Chapters of blessing. See that others, too, read and are blessed
GET WHAT YOU NEED FROM A PRAYER-HEARING GOD!



Introduction to Dr. Rice's Book on Prayer

By Rev. Oswald J. Smith,
D.D., Litt.D., F. R. G. S.

Dr. John R. Rice has written many wonderful books, but none, I venture to say, more helpful than this. It is the most exhaustive study of prayer I have read for a long time. Every chapter shows extensive research and investigation.

I was particularly struck by the many telling illustrations and examples, all from real life. The average book on prayer is more or less abstract in its teaching, but not this. It bristles with stories from everyday life; in fact, the numerous personal experiences, with which the author drives home his points, are so convincing that all doubt is immediately swept aside.

To Dr. Rice prayer is real, prayer is vital; it is as natural to expect God to answer prayer as it is to expect water the moment the hand turns the faucet. The Christian who does not know the power of prayer is missing everything really worth while in the Christian life. Results are achieved by prayer. It is prayer that moves the Hand that rules the world.

Perhaps the most startling chapters are the two on Hindered Prayer. They throw an abundance of light on the problem of unanswered prayer. I doubt if anyone will be able to read them without being convicted. They are positively the most practical chapters in the book. The matters dealt with are of a personal nature, and, long before these chapters are ended, there will be deep searchings of heart and genuine old-fashioned repentance and restitution.

Both from Bible examples and present-day experiences, Dr. Rice proves that even miracles are to be expected in answer to prayer. He in no wise limits the Holy Ghost, yet there is nothing unscriptural or fanatical in his insistence on the supernatural. Numerous authorities are quoted to substantiate his position.

Questions regarding faith, fasting, praying through, the will of God, importunity, divine healing, etc., are dealt with in a masterly way. In fact, his teaching on prayer for physical healing is most illuminating and helpful. I heartily recommend it for it is both sane and scriptural.

Here, then, is a book that extols a prayer-hearing God. Would that it might be used as a textbook on prayer by every Bible Institute and Theological Seminary in the country, for this is just what the student needs. Would that it might be sent to every missionary throughout the world, for nothing could bring greater encourage-

Author's Preface

Next week Chapter I of the book *PRAYER—Asking and Receiving* will be printed in *The Sword* and the other twenty chapters will follow, God willing, week after week. Only God's great blessing could have required the publication of 160,000 copies in English. We humbly beseech God to use these chapters in *The Sword* and give Him credit for whatever blessing He sees fit to give them. Will you join us in prayer that multitudes will read and be transformed?

Every thoughtful minister must be impressed with the hunger of good Christian people for instruction on prayer. Untaught Christians, do not naturally know how to pray though their hearts long after God. John the Baptist taught his disciples to pray; and the twelve came to Jesus saying, "Lord, teach us to pray, as John also taught his disciples." People need to be taught from the Bible to pray as truly as they need to be taught to preach or win souls. And even in their study of the Bible they need help, as the Ethiopian eunuch who was asked by Philip, "Understandest thou what thou readest?" and replied, "How can I, except some man should guide me?"

The great popularity of books on prayer by Andrew Murray, by Bounds, by Dr. R. A. Torrey, by Dr. Blanchard, by Hallesby, by Mrs. Goforth and even by modernists, shows there is a deep hunger in the hearts of the people to learn to pray and to learn to pray aright and get things from God. To meet in some small measure, if I can, this hunger of the people of God and to help men and women and young people really to pray, to ask and receive, is my purpose in writing this book.

Oh, the dearth of real prayer! We have not because we ask not. The churches are powerless, Chris-

tians are neither happy nor prosperous in spiritual matters, our loved ones are unsaved, all because we do not effectually, scripturally, get hold of God in prayer. Revival, with the enlargement of God's cause, with the widespread blessings of Christians, with the saving of multitudes of precious souls, surely waits on prayer. When we remedy the prayer life of the people of God, we remedy what is wrong with Christians and churches and open the way for every needed blessing. So I have earnestly set out in this book to teach people to pray according to the Scriptures and to stimulate faith in a God Who answers prayer.

ment. Would that ministers, evangelists, and Christian workers everywhere could secure a copy, for it would revolutionize the prayer life of thousands.

Best of all, the ministry of the author demonstrates the potency of his prayer life. Dr. Rice prays, hence he feels what he writes. We are conscious of his own heart throbs as we read. He speaks of what he knows, and so our hearts are stirred and moved by the Spirit of God as we pore over the pages of his book. His writings, like his sermons, are convicting. Oh, what a gift!

Dr. Rice has held a campaign in The Peoples Church. He will hold another. His messages can never be forgotten by the crowds that heard him. He is by no means an armchair theologian. His preaching is fearless and to the point. I thank God for him and feel privileged to be counted his friend.

His great book on prayer I most heartily recommend. May the God of prayer grant it a wide and rapid circulation and may its author be long spared to prove that God hears and God answers prayer.

OSWALD J. SMITH
The Peoples Church
100 Bloor St., East
Toronto, Ont., Canada
Sept. 1st, 1942

Frankly, this book is a book of Bible teaching on prayer. It is not a book of philosophy nor reasoning about what is or is not possible or probable about prayer. The book is written on the simple basis that there is a God who has revealed His will in the Bible, an infallible book. The Bible teaches that God delights to answer prayer. The Bible gives us many great and exceedingly precious promises about what God will do for those who come to Him in prayer, and the Bible clearly gives the conditions for getting things from God. The Saviour said, "Ask and it shall be given you" (Matthew 7:7), and again, "Ask and ye shall receive" (John 16:24). So prayer is asking and an answer to prayer is receiving. In answer to prayer, God miraculously intervenes in human affairs and changes things; changes people, changes weather, changes outward circumstances, changes health, even to the working of physical miracles. So the title of this book is *PRAYER—Asking and Receiving*. To this author prayer is a very simple and blessed matter of going to God daily for what one needs and desires, and getting it, and living in the fullness of joy of answered prayer which Jesus promised in John 16:24. "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

This is no untried theory that I bring. Every promise that I write about, I have tried and proved; so I write this book as a matter of personal testimony. I know God answers prayer. He has answered mine in thousands of instances. The answers to prayer have been so definite, so clearly out of the realm of probability that an unbiased investigator must be convinced that these answers to prayer were really the supernatural intervention of a loving God who works miracles for His children when they trust Him. Others

ought to tell what God has done for them, and so I ought to tell what God has done for me.

To the glory of God let me use the personal pronoun and say I know that the Bible way of prayer actually works. My wife and I prayed two days for a car and from a totally unexpected source a new sedan was delivered to us the third day. We prayed together over our five-year-old daughter, quarantined with diphtheria, with fever of 105 degrees, and within twelve hours the fever left and all symptoms of diphtheria disappeared. I was in a prayer meeting in Peacock, Texas, in 1931 when we deliberately asked God for a rain within twenty-four hours. In eighteen hours a flood of rain broke the four months' drought. At Decatur, Texas, some of us prayed for rain when the city lake was about empty. Rain came, filled the lake, and another prayer meeting was called to ask God to stop the rain so special meetings could continue. I saw a woman dying with tuberculosis, sent back from a state sanatorium to die, who had given away her children, instantly healed in answer to prayer, who in a few weeks gained forty pounds and for years has done all of her own housework, in fine health. One night I laid out before God the need for \$920 for His work. Two days later I received a check for a thousand dollars from a man I had never seen and with whom I had had absolutely no contact. God has given nearly \$40,000 for printing bills, multiplied thousands for radio broadcasts, has supported my large family and paid my office workers these years. In hundreds of cases particular needs were met

Dr. Harry A. Ironside said:

"Interesting, Refreshing and Conclusive"

To Dr. Ironside, late pastor of the internationally famous Moody Memorial Church in Chicago and a prolific writer of Christian books, Dr. Rice's book *PRAYER—ASKING AND RECEIVING*, was originally dedicated. Dr. Ironside wrote of this book, since become so popular:

"The book, on the whole, is one of the most interesting, refreshing, and conclusive works on Prayer we have ever consulted. The many personal testimonies of answered prayer add greatly to its value."

Elsewhere in this issue of *THE SWORD OF THE LORD* you will read Dr. Oswald J. Smith's Introduction to *Prayer—Asking and Receiving* and Dr. Rice's Preface.

Next week the first chapter of the book, "A Prayer-Hearing God," will appear in *THE SWORD* and a succeeding chapter each week until the entire book has been reprinted in this form. The book abounds with amazing and abundant proof that Elijah's miracle-working God still lives and answers believing prayer today.

For a limited time, to our friends who will help us increase the circulation and ministry of *THE SWORD OF THE LORD*, we will give free paper-bound and cloth-bound copies of the book, *Prayer—Asking and Receiving*. First offer: We will give you a free copy of the paper-bound edition, which we printed special and solely for this offer, for every 3 yearly subscriptions to *THE SWORD OF THE LORD* which you will send us at the bargain rate of 3 for \$5. Second offer: We will send a free copy of the regular cloth-bound edition of *Prayer—Asking and Receiving* for every 6 yearly subscriptions to *THE SWORD OF THE LORD* sent in at the special rate of 6 for \$10. Or, if preferred, those sending subscriptions in groups of 6 may have two paper-bound books instead of one in cloth. Remember, too, that postage rates are higher on Canadian and foreign subscriptions so we must have an additional 50c for each foreign subscription.

Since the first chapter in the book on *Prayer* will appear in next week's issue of *THE SWORD OF THE LORD*, why not send in your list of subscriptions immediately so that your friends for whom you subscribe will receive these chapters in their subscription year? In that way they can share the blessing of these "most interesting, refreshing and conclusive" chapters of which Dr. Ironside speaks.

Remember also that the book can be purchased in the cloth edition at the regular price of \$2.50 each. Perhaps you should order a quantity immediately and distribute them to your friends.

Here Is What You Do!

1. New paper-bound edition of *PRAYER—Asking and Receiving*, 328 pages, is not sold. You get it only by sending in 3 one-year subscriptions, or one three-year subscription, to *THE SWORD OF THE LORD*. Use coupon on page 7 of this issue if you like, or write letter giving names and addresses carefully. If renewal subscription, please say, "Renewal."
2. The regular \$2.50 cloth-bound book, 328 big pages, free with 6 one-year subscriptions, or two 3-year subscriptions. (Use coupon if you wish.)
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to the penny or the dollar of the amount asked. God has provided all of our needs without any designated salary or agreement with men for sixteen years.

(The above two sentences were written in 1942. Since that time I have used in the Lord's work between three and four million dollars more, a tremendous sign of God's blessing. He has now cared for me and my family more than twenty-eight years without any set salary, any definite promised support from any human source. Praise His Name! J. R. R.)

While three of us prayed in Waxahachie, Texas, for a prodigal son in California, he was saved and two days later his letter came to tell it. We prayed in a Bible conference for an unsaved man, then went to his home and found he had surrendered to Christ twenty minutes before while we were praying. We have felt led to ask God for twenty-five souls in one day and they came in public profession of faith in Christ. Two of us fasted and prayed for ten souls to be saved in a country church where no one had been saved in two years and when the evangelistic services had proved fruitless; that night twenty-three adults came forward publicly to confess Christ. God has given blessed revivals with a total of perhaps fifteen thousand professions of faith in Christ under this unworthy ministry in answer to prayer. I know the Bible works, and that God's promises to answer prayer are true.

As I have preached on prayer up and down the land, most remarkable results have appeared. People have asked and received

(Continued on page 6)

"Old Fashioned Revival Hour" Begins 30th Year Broadcasting



Known and loved around the world—Dr. and Mrs. Chas. A. Fuller—(above) are entering their 30th year of continuous broadcasting.

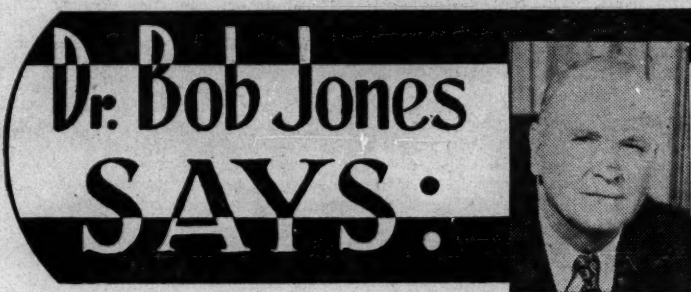
The famed "Hour" is the oldest network religious program.

Pictured is Dr. Fuller and his wife relaxing a bit before broadcast time. Mrs. Fuller has endeared herself to the vast radio audience with her sweet voice as she reads letters from listeners telling of the blessings of the broadcast.

A special Anniversary rally was held on Sunday, January 9, 1955 in the Long Beach, Calif. Municipal Auditorium, immediately following the "Old Fashioned Revival Hour" broadcast which originates there.

Dr. Fuller's voice, and the music of the famed quartet and Rudy Atwood, has been heard around the world during these past many years and has been the source of inspiration and challenge to countless millions of persons, many who are unable to attend church.

Now heard on the ABC network, plus hundreds of other stations, it continues to have world-wide appeal to persons of all walks of life.



I could write a volume of interesting incidents that have happened in the lives of young people who have attended Bob Jones University, but let me tell you this little story: A young man in South Carolina was in prison. Some of our preacher boys went to the jail and gave him the Gospel, and they hope he was saved. Sometime later the young man got out of jail and was accidentally killed. The boys who had talked to him in prison saw the story of his death in the paper, and they went to the home where the body of the young man had been prepared for burial. They found five of his relatives who were not Christians, and these preacher boys told these five people the Gospel story. These relatives knelt down and accepted Jesus Christ as their Saviour.

We tell our preacher boys and all of our students that their main business in this world is to win people to Jesus Christ. We started Bob Jones University off that way on the opening night 28 years ago. We preached a revival sermon. The first convert that night is now preaching the Gospel, and in the University this year we have a daughter of a preacher who was led to Jesus Christ by this first convert, and later he attended Bob Jones University and while taking his academic training was called to preach the Gospel.

The influence of Bob Jones University which God led us to found has reached around the world. Almost five hundred of our graduates are missionaries on forty-four foreign fields. A large percentage of the evangelists whose names you see in the paper got their evangelistic slant at Bob Jones University, and a number of them were

converted while attending the institution. There are many pastors of churches who found the Lord and were called to preach when they were students in the school. We will never know until we get to the judgment seat of Christ all that God has wrought. Not only our ministerial students are outstanding, but many of the most wonderful soul-winners who have gone out from our school are school teachers, secretaries, housewives, business men, etc.

Now, all of you folks who have prayed for the school or who have invested money in the institution or have co-operated with the school in lining up the right type students have had a part in all the marvelous things that God has wrought through Bob Jones University for the last 28 years. We are asking you in 1955 to invest some of God's money in the work of the school. We are also asking you to pray daily and pray more earnestly than ever before that the institution will remain true to God. We are also asking you to co-operate with us in getting the right kind of young people as students in the school. We want to train strong Christian characters because these are trying and awful days in which we are living. We have all over America a bankruptcy of character. A young person can be saved in a moment, but it takes training to build a rugged character that can stand the storms of life and the tests of the years. You can help us select the right type students we are looking for. Please let us hear from you. Thank you and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(advertisement).

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Book Reviews

BOOK REVIEWS IN THIS COLUMN WILL USUALLY BE BY JUDGES OF THE SWORD BOOK CLUB AND WILL BE SIGNED.

TAGATI, by Alan Livingstone Wilson, Van Kampen Press, Wheaton, Illinois. 238 pages, \$2.50.

This is a story of Africa, woven around the "New Awakening"—the intense desire of the African to throw off the yoke of the white man. The author was born in Zululand and returned there as a missionary, and so is well qualified to write as he does.

The story is an exciting tale of a young missionary, Geoffrey Matthews, who was thrust into many dangerous situations in his conflict with the witch doctor; and who was on several occasions miraculously delivered by God. It will reveal to all who read the awful hold Satan has upon the poor, ignorant African, the power of the Gospel to save and deliver, and the need to carry that Gospel to the ends of the earth. The book is interesting, instructive and challenging. It deserves and I believe will receive a wide acceptance.

DR. T. ROLAND PHILIPS

BOTH BANKS OF THE RIVER, by Argye M. Briggs, Eerdmans Publishing Company, Grand Rapids 3, Michigan. 333 pages, \$3.00.

The saga of the American frontier is always a thrilling story; and this account of the moving of the Delaware Indians before the resistless tide of white men is unusually challenging because of its spiritual implications. Through one Indian woman the Gospel had come to that tribe; and through her son and his family its light gradually spread into the tribe to dispel the darkness of heathendom. One finds new insight into the thinking of the Indians as they resented rightfully the avarice of frontier farmers and the faithlessness of the federal government; and at the same time they resisted the truth of the Gospel, until it was proved to them by the prayer and patience of their godly chief. The story is excellently told, haunting in its pathos for the red men who were at the mercy of greedy enemies, wholesome in its understanding of the feelings of both frontiersmen and Indians, and in particular it is excellent in its portrayal of the power of the Gospel. In my opinion this is the author's finest work to date; and shows promise for even greater things in Christian novels in days to come.

DR. V. RAYMOND EDMAN

HOMESPUN, by Emmet Russell, Zondervan Publishing House, Grand Rapids 6, Michigan. 153 pages, \$2.00.

This is a most beautiful story, the characters of which are well defined and sustained to the end. The heroine, Mary, represents the best in American womanhood—naturally beautiful, innately refined and attractive, spiritually alert and altogether conscious of life's real values; it is not surprising that her hand was sought by worthy associates. It was no easy decision to make between two attractive young men. In this all-important crisis Mary was fortunate to have the sympathetic interest of Dwight L. Moody and Abraham Lincoln. Through the entire narrative one is impressed with the surpassing character of the English prose, especially when used in expressing the beauties of nature. A rare story.

DR. JOHN L. HILL

SIMON PETER, SINNER SAINT, by Dr. M. R. DeHaan, Zondervan Publishing House, Grand Rapids 6, Michigan. 185 pages, \$2.50.

Simon was the name given the natural man. Peter was the name given to the spiritual man. Here is a book based upon the startling paradox that each saved person is really two people! Here are twenty-three splendid chapters of practical and doctrinal teaching concerning the old and the new man, the carnal and the spiritual side of every Christian. Here are discussed vital doctrines that have perplexed many people. Here is a biblical explanation of the state-



Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

EVANGELIST B. R. LAKIN of Titusville, Florida, writes the editor to say that the Lord had blessed his ministry during 1954 with some great meetings in his big tent and in some churches. He recently closed an eight-day meeting at the Akron Baptist Temple in Akron, Ohio, with over 200 saved and something like 175 additions to the church.

* * *



EVANGELIST CLIFTON W. BRANNON of Longview, Texas, sent his report of God's blessing upon his ministry during the past year. He writes that he has just completed his 30th revival since Christmas of 1953. During that time there were 2,733 additions to the Baptist churches sponsoring these revivals; 1,993 of them were received for baptism and 740 by letter. This made an average of 79 for each revival in 1953.

Evangelist Brannon has 34 revivals already scheduled for 1955 and requests that his many friends pray for his ministry during this coming year.

* * *

Rev. Lloyd Button, pastor of the Riverdale Baptist Church in Flint, Michigan, writes the editor concerning a meeting recently conducted in that church by Sword of the Lord **EVANGELIST ROBERT L. SUMNER** and Song Leader R. O. Stone. He reports that 15 were saved and 35 other decisions were made. Several hundred calls were made during the morning visitation program and attendance in the evening services was the best it had ever been. Both pastor and church were well pleased with this evangelistic team.

* * *

Rev. Paul Ray, pastor of the West 14th Avenue Baptist Church in Houston, Texas, writes that **EVANGELIST FREDDIE GAGE** of Houston and Song Leader Jimmy Snellen of Dallas recently led that church in one of the greatest revivals he ever witnessed. There were 50 for baptism, 14 by letter, 15 other conversions, 98 rededications and 2 surrendering for special service. He recommends them highly to any church of any size.

* * *

Sword of the Lord **EVANGELIST ROBERT L. SUMNER** conducted a revival campaign with the First Baptist Church of Midway, Pennsylvania, recently. The Rev. Robert O. Westerberg is pastor of this good work. R. O. Stone of Chattanooga, Tennessee, was the song leader and soloist.

During the campaign, there were fourteen first-time professions of faith in Christ. Evangelist Sumner writes concerning the campaign:

"This was a small church run-

ment of Jesus, "Upon this rock I will build my church." Here is a discussion of the keys of the kingdom that were given to Simon Peter, a discussion of the power of binding and loosing that Jesus gave His disciples.

As the author says in his introduction, this is not an exhaustive study of the life of Simon Peter.

(Continued on page 7)

ning around seventy in Sunday School, but God blessed in spite of some opposition. There was a good deal of evidence of Christians making restitution and seeking revival from God. There was public confession of wrongs and appeals for forgiveness. Some officers in the church made things right with each other publicly with tears, prayer, and embracing. One church leader went from home to home in the community seeking to make wrongs right. The night after I preached on the home and many vowed publicly to begin family worship, one lady said with trembling lip that at devotions in their home that day she and her husband had heard one another pray for the first time in their lives—they had been married nearly a quarter of a century!

"Crowds increased as we went along... There was an unusually large percentage of dedications among elderly people... All decisions for salvation and assurance were adults except one..."

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FOR CHRIST AND HIS KINGDOM SINCE 1860

God Wrote It

(Continued from page 1)

8:12). I want to show you the wonderful truth of that statement. The exact Hebrew reading is: "I am writing to him the great things of my law." The Hebrew word for "I have written," (one word in the original) is NOT in the past tense: it is in the imperfect tense, as anyone who knows Hebrew must admit, and means, "I am writing." When I first saw that in my Hebrew Bible I searched the commentaries for verification and confirmation. I found it in Ellicott's. That commentary says: "The tense 'I write' is imperfect, and represents the continuous process—the prophetic teaching as well as the ancient Mosaic law." Fausset comes close to the meaning of the Hebrew word when he says: "I write" ... not merely the Decalogue, but the ten thousand details of duty laid down in the whole written law; the Decalogue written by God's own hand, and his will written manifoldly 'at sundry times and in divers manners.' The whole meaning of Hosea 8:12 is that the Bible was then in the "continuous process" of being written by God. God claims to be its Author and Writer. And in the face of that and much more, a man says: "Who wrote the Bible? It seems clear that God did not do so!"

In what sense does the Bible mean and do I mean that God wrote the Bible? Now let us be sensible about this! I am going to use two or three book terms in this sermon, but I shall at once explain them. There is in the Bible a *usus loquendi*, a usage in speaking, as there is also with us. I mean this: I sometimes get a letter from the Editor of THE SWORD OF THE LORD. I observe that he did not write one word of that letter. His secretary wrote down every word of it. Do you suppose that I ever say to my wife or family, "I got a letter today from the secretary of the Editor of THE SWORD OF THE LORD?" No, never. Neither do you. I say, "The Editor wrote me a letter today." And yet he did not write one word of it. And what we say of human authors, we say of God: it is our usage in speaking.

The Bible itself does the same thing. It is a well-established fact that Paul wrote the Letter to the Romans, and yet he probably never penned a word of it. Romans 16:22 says, "I Tertius, who wrote this epistle, salute you in the Lord." But no one ever calls it the Letter of Tertius to the Romans. So it is with the Bible: God WROTE IT, though He employed human penmen.

The most famous argument, outside of the Bible, I have ever read on the Divine authorship of the Bible, I found in an old book of mine dated 1835. The name of the framer of it is not given. Some say it is John Wesley's; some give John Flavel as the framer of it. It is this:

"The Bible must be the invention either of good men or angels, bad men or devils, or of God.

"It could not be the invention of good men or angels, for they neither would nor could write a book, and tell lies all the time they were writing it saying, 'Thus saith the Lord' when it was their own invention.

"It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their souls to Hell for all eternity.

"I therefore draw this conclusion: The Bible must be given by Divine inspiration."

That argument is absolutely unanswerable and unassailable. In our day someone has put that prose into poetry, and I want you to hear that too.

It will help to fix this grand argument in your mind.

The Holy Bible must have been Inspired of God and not of men. I could not if I would, believe That good men wrote it to deceive, And bad men could not if they would, And surely would not if they could, Proceed to write a book so good, And certainly no crazy man

Could e'er conceive its wondrous plan. And pray, what other kinds of men Than do these three groups comprehend? Hence it must be that God inspired The Word which souls of prophets fired.

And yet the liberals and modernists deny that God wrote the Bible, and they reject its Divine inspiration. Arthur Buttrick says in *The Interpreter's Bible Commentary*: "The doctrine of literal inspiration is an interloper in the 'Interpreter's House,' and far too weak to dispossess the proper tenant" (Vol. I, p. 167). Now an "interloper" is "one who thrusts himself into a place without right" (Stand. Dict.). According to *The Interpreter's Bible*, we Evangelicals have no right to the doctrine of the Divine inspiration of the Holy Scriptures! You see, it is "far too weak to dispossess the proper tenant," whoever that is! But I maintain, in the *usus loquendi*, the usage of speaking, that God is the Author of the Bible—that HE WROTE IT.

In one of his great sermons to *Professing Christians*, Charles Finney says:

"Now suppose you were to meet God, and you knew it was God Himself, speaking to you, and He should reach out a book in His Hand, and tell you to take that book, and that the book contains exceeding great and precious promises, of all that you need, or ever can need, to resist temptation, to overcome sin, and to make you fit for Heaven. . . . Now, if you were to receive such a book, directly from the Hand of God, and knew that God had written it for you, with His own Hand, would you not believe it? And would you not read it a great deal more than you now read the Bible? . . . Now, the truth is, **THE BIBLE IS THAT BOOK**" (p.374).

Lew Wallace, the author of *Ben Hur*, believed that GOD WROTE THE BIBLE. He says of Israel: "their history is the history of God, WHO WROTE with their hands (and) SPAKE with their tongues" (p. 110). Charles H. Spurgeon believed that GOD WROTE THE BIBLE. In a sermon on Hosea 8:12 he says:

"This volume is the writing of the living God: each letter was penned with an Almighty finger; each word in it dropped from the everlasting lips, each sentence was dictated by the Holy Spirit. . . . Everywhere I find God speaking: it is God's voice, not man's; the words are God's words, the words of the Eternal, the Invisible, the Almighty, the Jehovah of this earth. This Bible is God's Bible; and when I see it, I seem to hear a voice springing up from it, saying, 'I am the book of God: man, read me. I am God's writing: open my leaf, for I was penned by God; read it, for He is my Author, you will see Him visible and manifest everywhere. . . . This book is God's handwriting, these are God's words. . . . They are just as much God's handwriting as if you had seen God write them. . . . God has written it.'"

That is what I mean when I say of the Bible, GOD WROTE IT.

What Joseph Addison said of the stars above us is true of the Bible in our hands:

In Reason's ear they all rejoice: And utter forth a glorious voice, Forever singing as they shine— The Hand that made us is Divine.

One of the strongest testimonies of the Bible to its own Divine inspiration is this of Romans 3:2, where the words of the Bible are called "the ORACLES (logia) of God." Gausson says of this word "oracles," "was there a word that could more absolutely express a verbal and complete inspiration?" (*Theopneustia*, p. 68) There was not. Paul there used the word that states absolutely and unequivocally that the words of the Old Testament Scriptures are the "words of God," irrespective of the media through which they came to be spoken and written. That great scholar and theologian, Benjamin B. Warfield, says on Romans 3:2: "By 'oracles of God' here are

be saved (John 20:30, 31), gives no such instruction.

Christians Are Forgiveness Daily on Simple Confession

But the objection is 'at once brought up that in the Lord's Prayer we are taught to pray, "Forgive us our sins." That prayer begins "Our Father," and God is not the Father of sinners ("Ye are all the children of God by faith in Christ Jesus."—Gal. 3:26); and the prayer was given by the Saviour to disciples (Luke 11:1, 2), and not to sinners.

But the objection is further raised that the Bible says, "If we confess our sins, he is faithful and just to forgive us our sins." That is from the first epistle of John, and was not written to sinners, but to believers. John says (I John 5:13), "These things have I written unto you, that ye may know

meant just the Holy Scriptures in their entirety, conceived as a direct Divine revelation" (*International Standard Bible Encyclopedia*, p. 1478).

Josephus, the most famous of all Jewish secular historians, had no doubts about the Bible being the Word and work of God. In his book *Against Apion*, he says of the books of the Bible: "Nor is there any disagreement on what is written; they being only prophets that have written the original and earliest accounts of things as they learned them of God Himself by inspiration. . . . For we have not an innumerable multitude of books amongst us, disagreeing from and contradicting one another (as the Greeks have), but only . . . books, which contain the records of all the past times; which are justly believed to be Divine" (Book I, chapters 7 & 8).

The words of Hebrews 1:1 are also among the most important and decisive of all words that have ever been employed to show that God Himself is the Author of all the Writings of the Old Testament. In one all comprehending verse, the writer of Hebrews says, "God . . . spake unto the fathers by the prophets" (Heb. 1:1). All of God's speaking in the prophets for the space of nearly eleven hundred years is comprehended in that sweeping statement. The words of Hebrews 1:1, 2 made the great Puritan Father, John Owen, say: "So that God, even the Father, by way of eminency, was the peculiar Author of both Law and Gospel."

In Hosea 8:12 God says He wrote the Bible, and in Hosea 12:10 He tells us how He wrote it. "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." In the Hebrew the "I" is very emphatic, and emphasizes the fact that God alone is the Writer of the Bible, the prophets the bearers of the Message. Yes, GOD WROTE THE BIBLE.

2. The Testimony of Christ

If ever there was a man among men who knew the Bible it was the Man Christ Jesus. At the age of twelve, He "astonished" the "doctors" of the Word by His "understanding and answers" (Luke 2:46, 47). It is to that time of His life and to that experience that the words of Psalm 119:99, 100 apply: "I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts."

The Lord Jesus called the writings of the Old Testament "the Word of God" (Mark 7:13; John 10:34, 35). When He said, "Ye have not his word abiding in you" (John 5:38). He immediately followed it with, "Search the scriptures" (John 5:39), showing "the scriptures" to be "his word."

When He called the Scriptures "the word of God" (Mark 7:13; John 10:34, 35). He acknowledged the Divine AUTHORSHIP of the Bible. When He said, "Have ye not read in the book of Moses, referring to the ancient book of Exodus (Mark 12:26). He acknowledged the ANTIQUITY of the Bible.

When in Mark 10:6, 7, 8 He re-

(Continued on page 8)

No Forgiveness Without Blood!

(Continued from page 1)

that ye have eternal life, even unto you that believe on the name of the Son of God." (R.V.) God can and does forgive the believer on confession, because the believer is a child of God.

With the Unredeemed Sinner Punishment Is the Proper and Inexorable Demand of God's Righteous Law

With the sinner it is a question of law, of justice, of right. Hence, the Lord Jesus said, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law" (Matt. 5:18). "Every transgression and disobedience received a just recompense of reward" (Heb. 2:2); but there is no "just recompense of reward" at all, if God lets the sinner off from the just penalty of his sins simply because he prays and begs and cries to be let off, or because priests or preachers pray and beg for him to be let off. "It is impossible that the blood of bulls and goats should take away sin" (Heb. 10:4), because there is no "just recompense of reward" in such cases. Much less can the sins be taken away when there is no recompense of reward at all in the case, but simply the praying and begging of the sinner to be forgiven, to be let off, and the praying and begging of some priest or preacher that the sinner be forgiven, let off.

God has given a plain warning, "Apart from shedding of blood there is no remission."—Heb. 9:22. Among what are called evangelical denominations it would be looked upon as worse than folly for a Jew, a Unitarian or a Universalist, who had asked God to forgive his sins, or had confessed the sins, to claim that therefore he was forgiven and was sure to go to Heaven. But it is just as fatal a delusion among others as among Jews, Unitarians and Universalists. Every transgression must have "a just recompense of reward," however sorry the sinner may be, however much he may pray and beg to be forgiven, let off; however much the priest or preacher or friends may pray for him to be forgiven, to be let off.

A man who has violated the state law falls on his knees before the judge, confesses his sin and begs the judge to forgive him, to let him off; and he calls men from the audience to come and help him beg. The judge replies, "If I should yield to these petitions I would be a perjurer; I would trample on law. Every transgression must re-

ceive a just recompense of reward." Would that all could realize that every prayer from sinner, priest, or preacher, for a sinner to be forgiven, let off, is a prayer to God to become a perjurer. If sinners could realize that, after all their kneeling every night and confessing their sins, and praying to be forgiven, to be let off, every sin ever committed is still there, and that "Apart from shedding of blood there is no remission," they would then realize their real need of a Saviour, a Redeemer.

Why Did Jesus Die?

One question for the reader: If God forgives, lets a sinner off, simply because he is sorry and cries and prays and begs to be let off, or because the priest or preacher cries, prays and begs for him to be forgiven, to be let off, why did Jesus die?

The word translated forgiveness in the Bible means simply to send away, without reference to how the sin is sent away; but God's word states plainly that sins are forgiven, sent away, by Christ bearing them. "Behold the Lamb of God that taketh away the sin of the world."—John 1:29. "Who his own self bare our sins in his own body on the tree."—I Peter 2:24; "Christ died for our sins."—I Cor. 15:3. Concerning the justice of Christ dying for our sins, see the next chapter.

The prayer of the publican in (Continued on page 6)



SHADOW OF DEATH

by Tom Watson, Jr.

"To give light to them that sit in darkness and in the shadow of death."—Lk. 1:79

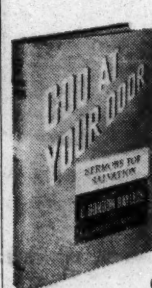
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Author's Preface

(Continued from page 3)

the salvation of their loved ones, jobs, money for rent, clothes, for education; they have received victory over temptations, wisdom from God for their problems.

These chapters were first printed in the weekly evangelistic paper, THE SWORD OF THE LORD in 1941 and 1942. They led people to pray, and hundreds of letters from readers said that God had seen fit to bless them to many hearts. A woman in Nebraska had been forbidden of the doctors to have a child, threatening almost certain death. She and her husband read some of these articles on prayer, definitely asked of God a baby with perfect protection for the mother. They abandoned the devices used against their conscience, and now a letter tells of a beautiful baby given from God with the mother in perfect health. A minister after reading one of these chapters on prayer writes to tell

how he had gotten victory over a serious burdensome problem of five years' standing, praising the Lord because God's way of prayer really works. Others write to tell that the loved ones for whom they prayed are saved, that they got the jobs for which they called on God, that broken health has been restored in answer to prayer. And so, humbly, I dare hope that God will make the book a blessing to thousands as it teaches people to pray according to the Bible, urges them to pray more, and gives remarkable incidents of answered prayer.

I must express my sincere gratitude to my good friend and greatly used man of God, Dr. Oswald J. Smith of The Peoples Church, Toronto, Canada, for his kindness in writing the introduction. Acknowledgments are due the following publishers for permission to quote from their works: The

Moody Press, Chicago, for quotations from *Getting Things From God*, by Dr. Charles A. Blanchard, and *Early Recollections of Dwight L. Moody*, by Farwell; Zondervan Publishing House, Grand Rapids, for quotations from *How I Know God Answers Prayer*, by Mrs. Jonathan Goforth, and *Saved or Lost* by Dr. W. B. Riley; Loizeaux Brothers for quotation from *Praying in the Holy Spirit*, by Dr. H. A. Ironside; Fleming H. Revell Company for quotation from *Divine Healing*, by Dr. R. A. Torrey; to Dr. W. B. Riley for quotation from his book, *Divine Healing*; to Mr. Robert H. Coleman for permission to quote from the song, *Keep On Praying Till You Pray It Through*; to Professor E. T. Tindley for use of verse of his father's song, *Nothing Between*; and to Hope Publishing Company for use of the song, *Have Thine Own Way, Lord*. And I owe more than I can express to the work of my own loyal office staff.

The author is conscious of many faults in this book, and covets the reader's charity. In the midst of

revival campaigns up and down the land, in the midst of constant duties as editor of THE SWORD OF THE LORD, I have gone through long, long months of labor. I shall feel wonderfully repaid if wherever people read it they will really turn to God in believing, persistent, importunate, surrendered, unceasing, expectant prayer.

With a confession of my own weakness, with an earnest exhortation to others that we really come back to the Bible teaching and to Bible examples of prayer, and with a fervent hope that God

may use this book to the blessing of thousands, I commit it to God and send it on its way.

As for me, "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Oh, beloved, we have not because we ask not. Ask and ye shall receive!

Next week look for Chapter I, "A Prayer Hearing God." Be sure to see that loved ones read it.

JOHN R. RICE
Wheaton, Illinois

No Forgiveness Without Blood!

(Continued from page 5)

the old version, "God be merciful to me the sinner," Luke 18:13, has misled many. If that was really the prayer of the publican, how could the Saviour have said, "This man went down to his house justified"? The margin of the Revised Version gives what the Greek says, "Be thou propitiated." It is the

same Greek word that in Heb. 2:17 is translated, "to make reconciliation for the sins of the people." President Strong of Rochester Theological Seminary gives the exact meaning of it when he renders it, "Be thou propitiated to me the sinner by the sacrifice whose smoke was then ascending in the presence of the publican while he prayed." And Jesus shows what the publican said when He added, "This man went down to his house justified."

It is said that a young man ran away from his widowed mother and was gone for years. One stormy night sitting near the window sewing, while the rain was beating against the window pane, she thought she heard a noise. Looking up she saw the shaggy, bearded face of a ragged tramp pressed against the window pane, but it faded back into the storm as she looked up. Faint lines in the face aroused memory. As the needle was plied the mind was busy. Again a slight noise caused her to look up, and again the shaggy, bearded face of the tramp faded back into the storm. This time she knew that she was not mistaken. The shaggy beard could not hide the lines in the face of her long-lost boy. Throwing up the window she cried, "Come in, William, oh, come in." Stepping to where the light fell full in his face, while the tears coursed down his cheeks, he said, "Mother, I can't come in till my sin has been put out of the way." There was honor left in the tramp yet. There ought to be honor enough in every human being not to wish to go to Heaven, not to try to go to Heaven, at the expense of God's justice. Jesus said, John 10:1, 7, "He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber." "Verily, verily I say unto you, I am the door." Jesus says, then, that those who confess their sins, and pray for forgiveness and claim it, and yet reject Him as the door, are thieves and robbers. God does forgive the redeemed, for they are His children (Gal. 4:4-7), on confession (I John 1:9); but for those who are under the law, His word is plain, "Apart from shedding of blood there is no remission."—Heb. 9:22.

God's word states plainly how our sins are put away; not by, or because of, the praying and weeping and confession of the sinner, nor the praying and weeping and interceding of others for the sinner, for God to forgive him; "but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Heb. 9:26. On this point Walker well says, "If the holiness of the law was not maintained, that sense of guilt and danger could not be produced which is necessary in order that man may have a spiritual Saviour."—Walker, in "The Philosophy of the Plan of Salvation."

Again he says, "When He reveals His perfect law, that law cannot, from the nature of its author, allow the commission of a single sin." Walker, in "The Philosophy of the Plan of Salvation."

Further, he says, "God ought not to allow one sin; if He did, the law would not be holy, nor adapted to make men holy."—Walker, in "The Philosophy of the Plan of Salvation."

Equally to the point are the words of James Denny, "It is an immediate inference, then, from all that we have seen in the New Testament, that where there is no atonement there is no gospel. To

(Continued on page 7)

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No Forgiveness Without Blood!

(Continued from page 6)

preach the love of God out of relation to the death of Christ, or

to preach the love of God in the death of Christ, but without being able to relate it to sin, or to preach that forgiveness of sins as the free gift of God's love while the death of Christ has no special significance assigned to it, is not, if the New Testament is the rule and standard of Christianity, to preach the gospel at all."—Denny in "The Death of Christ."

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(Continued from page 4)

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EVANGELIST BILL RICE

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Free!!

(Continued from page 2)

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DR. T. ROLAND PHILIPS

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Just since I began writing this article, Miss Joanna Rice, whose desk is across from mine, called and said, "Look at this stack of salvation letters!" When I looked I saw a large stack of letters containing counsel and encourage-

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God Wrote It

(Continued from page 5)

ferred to the history of Genesis, chapters 1 and 2, and when in John 8:44 He referred to the Devil as "a liar" and a "murderer from the beginning," and when in Matthew 24:37-39 He speaks of the Flood and Noah, and when in Matthew 8:11 He names "Abraham, Isaac, and Jacob" as historical persons, and not "legendary," as I have read in liberal writings, the Lord Jesus acknowledged the AUTHENTICITY of the Bible.

When He said to the rich man in Hades concerning that man's "five" brothers on earth, "They have Moses and the prophets; let them hear them" (Luke 16:29), He acknowledged the AUTHORITY of the Bible.

When the Lord said, "The scripture cannot be broken" (John 10:35), and "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35), He acknowledged the ABIDINGNESS of the Bible; for "the word of our God shall stand for ever" (Isa. 40:8).

When the Lord applied the ancient words of Isaiah to the people of His own generation (Matt. 13:14; 15:7), and when He said, "Remember Lot's wife" (Luke 17:32), and when he told the people that the ancient writings of Moses had accusing applications to them: "There is one that accuseth you, even Moses, in whom ye trust" (John 5:45), He acknowledged the present APPLICABILITY of the Bible.

When in His temptation He said again and again, "It is written" (Matt. 4:4, 7, 10), He acknowledged the ABILITY of the Bible to help and strengthen and give victory.

Our Lord Jesus affirmed that the words He gave in His oral teaching—those words of His which are now written in the four Gospels—are the words of God. "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:16, 17). In John 14:24 the Lord said: "The word which ye hear is not mine, but the Father's which sent me." In John 17:8 and 14 the Lord gathers up in two sentences all He ever taught by word, and says, "I have given unto them the words which thou gavest me. . . . I have given them thy word."

Well may we say in the words of John the Baptist: "He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John 3:33, 34). The affirmation of the Lord Jesus suits me. He called the Bible "the word of God." He called His own teaching the "word" of God. I believe Him, and I know when I read the Bible, I am reading God's Word.

3. The Holy Spirit, the Inditer of Scripture

The Inditer of the Words of God is the Holy Spirit of God. No better word in the English language can be used in this connection than that. Indite means "to put into words or writing" (Standard Dictionary). And that is exactly and precisely what the Holy Spirit of God has done in the Bible. He is the Originator of all the written words of the Bible, and He is the Source from which all the written words have come. If that does not thrill you, it does me! And that statement is the clear teaching of the Scriptures themselves. The master-verse for this is II Timothy 3:16: "All Scripture is given by inspiration of God." The word "Scripture" means the Sacred Writings of the Bible. It comes from the Latin word *scribo*, "I write." It was therefore the Holy Spirit who caused the penmen of the Bible "to put into writing" the Words of God. The word "inspiration" is a very wonderful one. It means, in the original, "God-breathed," and teaches that all Scripture is "the product of the creative breath of God." Benjamin B. Warfield, who said that, also says about the word "inspiration," that "no term could have been chosen, however, which would have more emphatically asserted the Divine production of

Scripture than that which is here employed. The 'breath of God' is in Scripture just the symbol of His almighty power, the bearer of His creative word. . . . When Paul declares then, that 'all Scripture' is the product of the Divine breath, 'is God-breathed,' he asserts with as much energy as he could employ that Scripture is the product of a specifically Divine operation" (INTERNATIONAL STANDARD ENCYCLOPEDIA, art. Inspiration).

The second best passage in the Bible on this point is II Peter 1:20 and 21:

"Knowing this first, that no prophecy of the scripture (meaning, NO written prophecy) is of any private interpretation (meaning, not self-originated). For the prophecy came not at any time (margin) by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

The word I want you to notice is the word "moved." It means to "be borne along" by a power not your own. So the writers of Scripture were "borne along" by the Holy Spirit to write the Divine Word. Josephus says something very important about this word "moved." I wonder if the liberals and modernists, who say in *The Interpreter's Bible* that "the doctrine of literal inspiration is an interloper in the 'Interpreter's House,'" have ever read this:

"Thus did Balaam speak by inspiration, as not being in his own power, but moved to say what he did by the divine Spirit." Then Josephus represents Balaam saying to Balak: "O Balak, if thou rightly considerest this whole matter, canst thou suppose that it is in our power to be silent, or to say anything, when the Spirit of God seizes upon us?—for he puts such words as he pleases in our mouths, and such discourses as we are not ourselves conscious of. . . . For those that take upon them to foretell the affairs of mankind, as from their own abilities, are entirely unable to do it, or to forbear to utter what God suggests to them, or to offer violence to his will; for when he prevents us and enters into us, nothing that we say is our own." (*Antiquities*, Book IV, ch. 5)

All that is true of the Written Word of the prophets—nothing they wrote was their own; it was all suggested to them by God, and they were moved to write it "by the divine Spirit." Praise be to God. Gausson says of the Divine Word, that "it is entirely dictated by the Holy Ghost . . . given by the breath of God" (p. 66). And that means exactly what I am telling you in this sermon about the Bible—GOD WROTE IT.

In Mark 12:36 the Lord testifies that the writings of David are the work of the Holy Spirit: "For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." And David himself in the most explicit language acknowledges that his words are the words of the "Spirit of the Lord." Second Samuel 23:1, 2: "The anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and His word was in my tongue."

Peter says of the prophets, that "the Spirit of Christ . . . was in them," testifying by their spoken and written words to the "sufferings of Christ, and the glory that should follow." (I Pet. 1:11). And I believe that Peter had reference to their written words. And he testifies that those words were indited by "the Spirit of Christ."

The words of Ephesians 6:17 testify further that the Spirit of God is the Maker of the Word of God. "And [take] the sword of the Spirit, which is the word of God." Do you get the force of that? The "word of God" is called the "sword of the Spirit" because He made it, and because He uses it. And be sure that you use it too, and let the Spirit use it through you, for someone said, "The Spirit of God rides best to victory in His own Chariot!"

All the Writings of the New Testament were indited by the Holy Spirit of God; they were all "put into writing" by His inspiration; they are all "God-breathed,"

That is vouched for by the Scriptures that I shall cite. The Lord Jesus said in John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Notice that the Lord did not say, "all things, whatsoever I did before you." They were not likely to forget His wonderful deeds—turning water into wine; making five barley loaves and two small fish feed many more than five thousand; opening the eyes of a man "born blind"; healing lepers; raising the dead. Oh no, they could never forget His works, but they might forget His words. So He promised that the Holy Spirit would remind them of His words; and it was that same Holy Spirit, with "inexplicable power," who indited the writing of Christ's words in the four Gospels. The words of John 14:26 satisfy me as to that.

The epistles of the New Testament are also and equally the writing of the Holy Spirit. Paul, who wrote more than half of the New Testament, said: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (I Cor. 2:12, 13). In the same Corinthian letter he says at the end of a long discourse, "And I think also that I have the Spirit of God" (I Cor. 7:40). The word "think" there is not a word of probability, but of settled assurance. As Fausset says: "'Think' does not imply doubt, but often well-grounded assurance."

In I Timothy 4:1 the same writer asserts that the Spirit of God is the Inditer of the words he writes. "Now the Spirit speaketh expressly; that in the latter times some shall depart from the faith." And when you come to read the last book of the Bible, the book of Revelation, you again meet with the assertion, that the Spirit of God is the Inditer, the One who put into writing, the words of the book. Seven times this assertion is made: "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:7; 2:11; 2:17; 2:29; 3:6; 3:13; 3:22).

If you ask me to tell you "how" the Spirit of God indited the writing of the Words of God by the prophets and the apostles, I'll tell you that I do not know, nor does any man know. That *modus operandi*, manner of working, is not revealed in the Bible. Gausson in his masterly work describes it as "that inexplicable power which the Divine Spirit put forth of old on the authors of holy Scripture, in order to their guidance even in the employment of the words they used, and to preserve them alike from all error and from all omission" (p. 34). The nearest statement on it in the Bible is in I Chronicles 28:11, 12, 19, "Then David gave to Solomon his son the pattern of . . . all that he had by the spirit . . . All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern." That is just another way of saying that "David himself sketched out the whole design under Divine inspiration." But I have a story to tell you that will give some light and aid on this matter, this *modus operandi*, (manner of operation) by which the prophets and apostles wrote the Divinely-given words of the Bible.

"The throne of Russia was once occupied by two boy princes. They sat side by side and gave their decisions on the gravest questions; and their judgments were so wise and just, that men marvelled that princes so young and inexperienced could know so much of statecraft, or speak with such discretion on questions so difficult. But the secret was that close behind the throne where they sat, hidden by a thin veil, was the Princess Sophia. She heard the cases that were brought to them, and she gave the decisions which they delivered. They waited until she had whispered to them the wise answer which they gave out." (J. R. Miller, D.D. in *Glimpses Through Life's Windows*, out of print).

So it was with the writers of the Bible: behind them was the Divine Spirit of Wisdom (Sophia means Wisdom) impelling them to write the Divinely-given words.

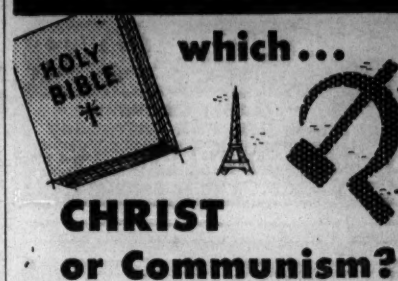
4. The Testimony of the Words "By" and "Through"

There are many proofs that God wrote the Bible. I want to give one that is brought out in the use of the words "by" and "through." When the word "by" is used in quoting Scripture, it means that God is the Originator and the Source of the words written: when the word "through" is used, it means that a man is the agent through whom the Word of God is conveyed to others in writing. To tell you that in another way: when Scripture would show us that God Himself is the Speaker of the word given, "by" is used; when Scripture would show us that a man is only writing down what God said, the word "through" is used. This is very clear and wonderful in the Greek of the New Testament. It thrilled me when I saw that in my Greek Testament. The Greek words are *hupo*, by, and *dia*, through, by means of. The A.S.V. makes this distinction clear. Our grand old Authorized Version was no doubt clear in the English of over three hundred years ago. I have no fault to find with the Authorized Version, for the word "of" must have meant "by" to those Greek scholars, and the word "by" must have meant "through" then. Unless you have sufficient acquaintance with Old

English, do not misjudge the Authorized Version translation.

Here are a few (and there are (Continued on page 9)

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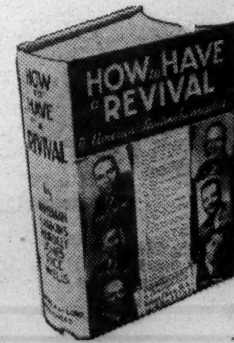
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9. Why Preach Against Sin?
10. The Kind of Preaching Needed in a Revival
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12. How to Give an Invitation
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God Wrote It

(Continued from page 8)

many) illustrations of the use of "by" and "through," which prove to a demonstration that God is the Author of the Bible, that **HE WROTE IT**. Matthew 1:22 says: "Now all this is come to pass, that it might be fulfilled which was spoken BY (hupo) **THE LORD THROUGH** (dia) the prophet" (A.S.V.). Then follows a quotation of Isaiah 7:14. Our Lord was taken "into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by **THE LORD through** the prophet, saying, Out of Egypt have I called my son" (Matt. 2:15 A.S.V.). Many times the word *dia*, through, alone is used, and it **ALWAYS** means that the prophet was the agent of the message given by (hupo) God. A sermon on the use of these two words alone would make a most profitable discourse.

5. The Sermon Topic Demonstrated

I told you earlier in this sermon that the Scriptures say of themselves what Joseph Addison makes the Stars say: "The Hand that made us is Divine." This I am now going to demonstrate. If you will open your Bibles to the book of Leviticus, you will, if you have not already, discover this unique fact, that nearly the entire book has the *ipsissima verba*, the very words, of God. Moses, the penman, stops every once in a while just long enough to remind the reader that God is still the Speaker throughout the book. He keeps saying, "And the Lord spake unto Moses," then follow the very words of God, and Moses, indited by the Spirit of God, writes them down.

Turn to Isaiah 1:2, and I shall read: "Hear, O heavens, and give ear, O earth: **FOR THE LORD HATH SPOKEN**." Certainly that applies to the entire writing of Isaiah. It is said that "this verse was put on the title page of early English Bibles, claiming the right of all to hear what Jehovah hath spoken." Isaiah asserts that his book is the book of the Lord: "Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate (no prophecy shall fail of its fulfillment): **FOR MY MOUTH IT HATH COMMANDED**, and his spirit it hath gathered them" (Isa. 34:16). Wonderful statement!

Look at Ezekiel 1:3: "The word of the Lord came expressly unto Ezekiel the priest." That covers his book, but that is not all. Turn to chapter 12, and read the first verse of it, and continue doing that till you arrive at chapter 38. You will read in all those verses, "And the word of the Lord came unto me." Sometimes it is in the second verse. If it were not "the word of the Lord," then the prophet is lying throughout the Book. But he is not.

Look into the short book of Haggai. In its two brief chapters, he asserts twenty-seven times that he is writing the words of the Lord. In the four short chapters of prophet Malachi, Divine inspiration is asserted twenty-eight times.

The Divine Authorship of the whole Bible, the Old Testament and the New Testament is asserted in two all-comprehending statements—"GOD . . . **SPAKE** in time past unto the fathers by (Greek *en*, in) the prophets, . . . (that takes in all of the Old Testament) **Hath** in these last days **SPOKEN** unto us by (Greek *en*, in) his Son" (Heb. 1:1, 2). That takes in all of the New Testament. Yes, **GOD WROTE THE BIBLE**.

6. Observations

Since **GOD WROTE THE BIBLE**, there are certain observations which must be made on the Book which He wrote.

A Good Book

My first observation is that the Bible is a *good book*. It must partake of the nature of its Author. The Bible says of God, "Thou art good, and doest good" (Psa. 119:68). The Bible is good, and does good. It is called "the good word of God" (Heb. 6:5). And Proverbs 4:2 says, "I give you good doctrine." The Bible is known

throughout the world as "the good Book" for the good that it is and for the good that it does. "Do not my words do good to him that walketh uprightly?" (Mic. 2:7).

Lord Francis Bacon said: "There never was found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible."

The famous Faber, who exchanged the "beauties" of the Protestant Bible for the "Romish Version," said this of the goodness of the Authorized Version: "Who can say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like music that can never be forgotten; like the sound of church bells, which the convert scarcely knows how he can forgo. Its felicities seem often to be almost things rather than words. It is part of the national mind, and the anchor of the national seriousness. Nay, it is worshipped with a positive idolatry, in extenuation of whose fanaticism its intrinsic beauty pleads availingly with the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped into its verses. It is the representative of a man's best moments; all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him out of his English Bible. It is his sacred thing, which doubt never dimmed and controversy never soiled; and in the length of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible" (Dr. F. W. Faber, in **ANGUS' BIBLE HANDBOOK**, London Edition, 1908, page 152-3).

An Infallible Book

My second observation is that the Bible being the work of God is an *infallible Book*. Writers in the *New Interpreter's Bible* commentary do not think so. Arthur Buttrick says: "An unprejudiced reader would see, if left alone, that the doctrine of literal infallibility has been imposed on the Bible" (Vol. I, p. 167). That statement is an entire repudiation of the teaching of II Timothy 3:16. A.V.: "All Scripture is given by inspiration of God." Buttrick's statement is also an entire rejection of the teaching of II Peter 1:20, 21: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not at any time (margin) by the will of man: but holy men of God **SPOKE AS THEY WERE MOVED BY THE HOLY GHOST**." All Scripture is God-breathed, breathed out by God—His very own Word.

There are no errors of science in the Bible. There are no errors of history, none of geography, none of geology, none of meteorology, none of botany, none of astronomy, none of zoology, none of ornithology, none of ichthyology (none in the Story of Jonah and the whale!), none in mineralogy, none in hematology; it has taken centuries for men to learn the science of the blood, and to learn the meaning of Leviticus 17:11: "For the life of the flesh is in the blood." There are no errors of any of the "ologies" known to man to be found in the Bible.

"Search through these 50 authors, search through these 66 books, search these 1,189 chapters, and these 31,173 verses . . . search for one single error of those thousands with which ancient and modern books abound, when they speak either of the heaven or of the earth, or of their revolutions, or of their elements; search, **BUT YOU WILL SEARCH IN VAIN**. . . Never does this book do violence to the facts or to the principles of a sound philosophy of nature. Never will you find it in opposition, in the case of a single sentence, with the correct notions which science has enabled us to reach with regard to the form of our globe, its size, or its geology. . . There is no physical error, then, in the Scriptures; and this great fact . . . is the manifest proof of an inspiration carried into their choice of the smallest expressions they employ. . . Not

only has the Bible not admitted any false statement of opinion or expression; but further, it has often allowed words to escape which enable us to see, beyond all possibility of our being mistaken, **THE SCIENCE OF THE ALMIGHTY**. . . Its language will be found to bear, by means of these traits, the evident characters of the **MOST ENTIRE INSPIRATION**" (Gaussen in *Theopneustia*, pp. 258, 259, 260, 261). I have given that long quotation from this remarkable book because many of you may not have access to it.

A Perfect Book

My third observation on the book which God wrote is that the Bible is a *perfect Book*. A perfect book is one that cannot be improved on; it is a book that needs nothing added to it, and needs nothing to be taken from it. The words of Ecclesiastes 3:14 express my meaning exactly: "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him."

The Bible claims perfection: "The law of the Lord is perfect" (Ps. 19:7). "I have seen an end of all perfection: but thy commandment is exceeding broad" (Ps. 119:96). The meaning here is that there is no perfection in human productions, but as for the Word of God, "there is no bound to its perfections."

The Bible needs no Apocrypha to complete it; it needs no Traditions to be counted "equal with it." The Bible has not suffered the loss of any of its books: there are no such things as "the lost books of the Bible." Some years ago a man wrote an article on, "The Books Which Jesus Loved." All the books mentioned by the writer were books not in the Bible. It was an ingenious way of telling his readers (*Woman's Home Companion*) that there are lost books of the Bible. I like the words of Psalm 12:6 and 7: "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever." The meaning there is that "lovers of the Bible and the Bible itself shall be preserved for ever" (George Williams in *The Student's Commentary on the Holy Scriptures*). The Bible is the one perfect Book. Hallelujah!

A Present-Speaking Book

My fourth observation is that the Bible is a *Present-speaking Book*. This is brought out in the words, "Thus *saith* the Lord." Over and over again when the Bible is quoting words said by God in the past it states them as what He is now "saying." For "saith" simply means in Old English and in the original, "is saying." I remember calling attention to that once, and a man came to me and told me of the "new light" it gave him on the Bible. Benjamin B. Warfield says of this word "saith":

"Scripture is thought of as the living voice of God speaking in all its parts directly to the reader. . . Scripture is cited, not as what God or the Holy Spirit said, but what He *says*, the present tense emphasizing the living voice of God speaking in the Scriptures to the individual soul" (*International Standard Encyclopedia* p. 1478).

This makes the Bible an intensely present and an intensely personal book.

An Inspired Book

My fifth observation is that the Bible is a continuously *inspired Book*. "All Scripture is given by inspiration of God." Its inspiration continues. A man said he believed the Bible is inspired because it inspired him. It still warms the heart and fires the soul of its devout readers. Very many can truthfully say, as the two disciples going to Emmaus said: "Was not our heart burning within us while He was talking to us by the way and while He was opening to us the Scriptures?" (Luke 24:32, Greek). Do you have a burning heart when you meditate in the Scriptures, and when the Holy Ghost opens them to you? If more preachers and teachers of the Word had the burning heart of Luke 24:32, there would be more fire in our pulpits and more fire in our classrooms!

A Powerful Book

My sixth observation on the Bible which **GOD WROTE** is that it is a *powerful Book*. "For the word of God is quick, and powerful (living and energetic, says the Greek), and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor (critic, Greek) of the thoughts and intents of the heart" (Heb. 4:12). The Bible is powerful to convince; it is powerful to convict; it is powerful to save; it is powerful to comfort; it is powerful to strengthen; it is powerful to sanctify the soul. Paul writes that "the word of God" works "effectually" in those who believe it (I Thess. 2:13).

I told you just now that the Word of God is "sharper than any twoedged sword," and that it can pierce right into the soul and spirit. Here is an illustration of that. You recall that a Roman soldier with his sword "pierced" the side of our Lord Jesus Christ while He was on the cross. And you recall that after hearing the Word of God from the lips of Peter on the day of Pentecost, the people that heard the word "were pricked in their heart." Well, the words "pierced" and "pricked" are from the same root in the original, but the word used in Acts 2:37 is a stronger form of the verb than the one used in John 19:34. The Word-sword proved more powerful and

(Continued on page 10)

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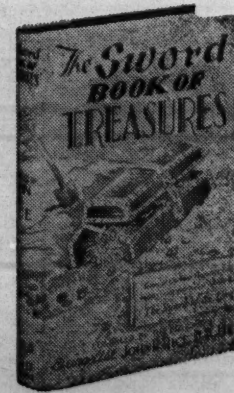
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Here is a short article of less than six pages—only about one-sixtieth of the entire book—yet so thrilling, so blessed, so helpful that it alone, if unobtainable elsewhere, would be worth the price of the entire volume. This physician, author, businessman, radio speaker, Bible lecturer and college president seeks to honor the Holy Spirit in this article, showing that He has ownership of our body and earnestly longs to control it as well. Dr. Wilson gives his own personal testimony about how he discovered this truth and eventually submitted to it. You will be strongly and warmly moved, perhaps to tears and perhaps to shouts of rejoicing, as you read the immediate results of full surrender in Dr. Wilson's life and in the life of Mr. Baker, his father-in-law.

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God Wrote It

(Continued from page 9)

penetrated more deeply than the metal sword. The Word-sword made a keener thrust and left a deeper wound than the metal sword. Take and use the "sword of the Spirit, which is the word of God."

A Profitable Book

My seventh observation is that the Bible which GOD WROTE is a profitable book. "All Scripture is given by inspiration of God, and is profitable" (II Tim. 3:16). The "godliness" of the Bible "is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim. 4:8). D. L. Moody got so much profit out of his Bible that he wrote about it in a little book, *Pleasure and Profit in Bible Study*. You may find more profit in the devotional reading of the Bible than in all other books. It will make you richer than Croesus and wiser than Solon, and it will take eternity to evaluate your profit.

A Spanish student went into the University Library of Barcelona, Spain, to gather material for a thesis he was to write for his degree of Doctor of Philosophy. He eventually found a dusty volume by a little known philosopher, Hierro. He turned the pages here and there, reading this and that, when he came across a document written by the philosopher in the year 1741. The document was the will of the philosopher. It stated that the first man who should study his works should inherit the sum named in the will. "The Spanish courts ruled that the will was legal, and Mati (the student) eventually collected about \$250,000."

Within the covers of the Bible is the will of God for you. Read it and find out what He has willed you. If you are a Christian, you will learn that you are an heir of God, and a joint-heir with Christ (Rom. 8:17). "It is better to be a joint-heir with Christ than a mil-

said He did—and I do not say if with any question in my mind—if Jesus Christ at Calvary could take this man who was fit for Hell and in a moment of time make him a fit subject for Heaven, Jesus Christ could perform any miracle recorded in the New Testament. Talk about miracles! The most marvelous miracle of which I can conceive is the miracle of regenerating grace in a human heart, the miracle of Jesus Christ's taking a poor, miserable, Hell-bound sinner and in a second of time fixing him up so he is fit to

lionaire without Him."

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."—Acts 20:32.

I commend you to the Bible, because GOD WROTE IT!

—THE END—

The Miracle of Calvary

(Continued from page 1)

walk streets of gold under a cloudless sky and keep company with God and the angels in Heaven forever! That is more wonderful than raising the dead. I read in the Bible about Jesus going to a home where there was a dead girl. He said, 'She is not dead but asleep.' He touched her and brought her to life. I say, "That is wonderful!" But it is not so wonderful as this. I read about that funeral procession going down the street—and Jesus always sees funeral processions. There is not any sorrow He does not feel. No tear of sorrow ever flows down a human cheek that He does not feel on His own. He sees all the funeral processions, all the pinched and hungry faces of little children, and all the sobbing hearts of men and women everywhere. So the funeral procession moved along. Jesus went up and touched the bier, and there sprang from that bier the comfort of a mother's heart. Oh, how wonderful that was! But here He is at Calvary with nails in His hands and a spike through His feet. He is hanging there in seeming helplessness and yet as He hangs He turns and says to a man who is not fit to live on earth, 'Never mind, you are good enough to go to paradise with Me.' That is a miracle. That is more wonderful than bringing a widow's son back from the bier.

I read about His going to the tomb of Lazarus. Lazarus had been dead four days. Decomposition had already set in. The sisters shrank from the decomposed body in the open sepulcher. He said, "Lazarus, come forth." And there walked from that grave the brother of Mary and Martha. I say, "Wonderful miracle!" It was, but children and women, He is doing something at Calvary more wonderful than that. Here is a man who for years has been dead in trespasses and sin, a man helplessly enslaved, a man who can do nothing for himself, a man whose only claim on Jesus is the claim of his sins; and Jesus is bearing that in His own body. And He faces that poor, lost, sinful, dead, hopeless, helpless man and says, "You are good enough to live with Me in paradise." That is more wonderful than raising Lazarus from the dead.

Listen! Some things that have happened in this building the last few days are as wonderful as any miracle recorded in the New Testament. I remember that other night a man walked up to the front and said to me, "About thirty years ago in Mansfield, Ohio, I found God. I found Jesus Christ. I was a poor sinner. I have been in China for twenty years as a missionary." He was a man who had never dreamed of being a missionary, and yet God saved him and so made him over that he said, "It is China for me."

A night or two later another man walked up to me and said, "Twenty-five years ago in Grand Rapids one night after church you led me to Jesus Christ. You got down and prayed for me and I was saved. I got on the train and came to Chicago and begged them to take me into Moody Bible Institute. They did. And now for over twenty years I have been in Manila, over in the Philippine Islands all these years. For three long years I was in a Japanese prison." Say, who could do that for men except Jesus? Who but Jesus! Who but the Son of God could do that for people? What a wonderful Saviour is Jesus! Oh, the miracles He performs!

Some years ago I was in Cleveland, Ohio. One night I was sitting in my room just before church and a man knocked at the door. I went to the door and there was a handsome gentleman. He said, "I want to talk to you just a minute. My name is So-and-So. Years ago as a miserable, drunken bum I went down the street in Mansfield, Ohio. I saw a big sign out in front of the building which said, 'Bob Jones Tabernacle,' and I dropped in there and sat down near a furnace. I got warm and dropped off to sleep. After a while I woke up and the building was crowded. I was in almost a stupor. I hardly knew where I was. But you were up there saying, 'Jesus can save you. You may have broken every

commandment, but Jesus can save. You may be enslaved by sin and passion and habit, but Jesus can save you.'

"I wondered if that were so. And I, the poor, miserable bum that I was, staggered down to the front and found Jesus. I went through World War I and became a chaplain. Now I am back here at home with a sales organization of several hundred men." And I think he said he had led three hundred of them to Jesus Christ.

Say, who said that Jesus Christ has quit performing miracles?

Years ago in Grand Rapids Mel Trotter showed me all of those hypodermic needles which had been used by men enslaved by the dope habit until saved in the Mel Trotter Mission, and told me the story of what God had done through that mission. Say, listen! Jesus Christ has not gone out of business. He is the same yesterday, today, and forever; and He is performing miracles around the world. He has performed miracles in some of our lives.

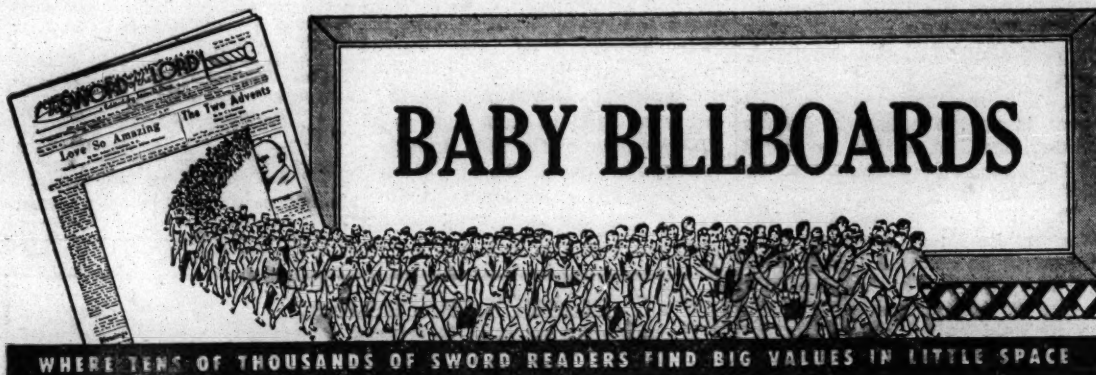
Some years ago in New York one Friday night they said to me, "Say, Dr. Jones, how about coming down to the mission on the Bowery, the Jerry McAuley Mission? It is free-supper night and there will be a lot of bums there. How about coming?"

I said, "All right; I'll do it." So I went down there. There were two or three hundred men in attendance. Up in the front were men of priestly bearing. Back in the rear there were the bumiest of the bums and the slimiest of the slums and the toughest of the tough. We sang some songs and had prayer and read the Word. Then I made a talk, and had a testimony meeting. A man got up. I think he was the handsomest man I ever saw. As I remember it, this is what he said: "Years ago I staggered into this building the most hopeless bum that ever came in here. There is not a man here tonight like me. I was in a worse fix than any of you, boys. I was reared out West and graduated from university with a degree in law. I married my boyhood sweetheart and we started out in life. My father gave me a check for \$100,000 and my share of the estate. My wife and I got into society and began to love a worldly life. I became dissipated and wretched. I spent all of my fortune and got rid of all I had. One day my wife had to go back home with our baby to get something to eat and some clothes. I took to the highway and traveled all over this country. Finally I came to New York. I was a helpless wreck and was in the hospital five times with delirium tremens. I could not quit drinking."

"I did not want to drink. I loved my wife and baby, but I was a slave, a hopeless slave. At last I went to a friend of mine—I know a little something about law—and played crazy. They took me in the insane asylum for nine months. I came out at the end of nine months and laughed at them and said, 'I was not crazy; I came there to get away from drink. I'm a free man now, and I'm going to get my wife and baby back.' I came to New York City, and the first place I stopped was a saloon. I slept on whisky barrels for over a month, night after night, and swept out saloons for my drink. One day, helpless and hopeless and ruined, I staggered into this mission, knelt up there at the front, and God Almighty saved me in a flash. I have never had a drop of whisky from that day until this, and I'm here in New York doing well in business. My wife is with me, and my baby girl is a young lady. They are both Christians."

Say, who said Jesus Christ has quit the miracle business? "Oh," but you say, "Bob Jones, we are not that kind of people." Wait a minute. There are slaves in this house tonight. There are people in this building tonight—respectable people, supposedly decent, refined people—who are slaves to sin. You have said a thousand times, "I'll never do that again," and you did it again. And you said, "So help me, God, it's the last time I'll ever commit that sin," and you committed it within a week. Through the years it has been one promise after another made and broken, and you are held tonight in the chains of habit and

(Continued on page 11)



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News Notes

Hoover Warns of Reds in Colleges

WASHINGTON, D. C.—(RNS)—FBI Director J. Edgar Hoover told the Alumni Association of Catholic University of America here that Communism is making inroads on American college campuses under the guise of academic freedom.

"A well-known journalist recently observed that 'most American Communists are either dopes or dupes,'" Mr. Hoover said.

"I wish this writer were correct but the facts reflect the contrary. These termites have not been 'dopes and dupes' but fanatics dedicated to the destruction of the American way of life."

He said that many articulate and well-educated people have fallen victim to Communist ideology and that some have used positions on college faculties to spread Marxism.

"There is a vast difference between free inquiry and academic license," the FBI chief asserted.

"We should be ever alert that the mentalities of our youth should not be warped and conditioned for the godless way of life which the Communist teaches and follows. All too often, academic license has contributed to the spread of Communism, and in case after case it has won converts for the Communist cause."

Mr. Hoover charged that some professors aid the Communist cause by tearing down respect for government agencies, belittling traditions and moral customs, and "creating doubts of the validity of the American way of life."

He said these professors "who are corrupting free inquiry" can be recognized by the subtlety and persistency in which they preach atheism and undermine their students' faith in God.

The FBI director said the nation can be protected in its security and at the same time remain free but many "pseudo-liberals" do not understand this.

"Academic freedom is not academic license, as a subtle and persistent Communist propaganda campaign would have us believe," he declared.

"The true meaning of academic freedom lies in the close associa-

(Continued on page 11)

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The Miracle of Calvary

(Continued from page 10)

sin. Respectable people! O God, be merciful to respectable sinners! You said, "Never again, never again," but it was over and over and over. Do you know what you need? You need a miracle in your life. You need somebody who can set you free. "Oh," but you say, "Bob Jones, you don't know me. I was born wrong." Oh, but bless God, you can be born right. God Almighty helps folks start over again. "Oh," but you say, "I've got the devils in me—demons!" Yes, but Jesus Christ is able to cast out those demons. He can set you free. That is what He did at the cross.

Now get the picture for just a moment. If there was ever a time when Jesus seemed helpless, it was on Calvary. There He hung on the cross. You know, I have always wanted to be an artist. There is one picture I have always wanted to put on canvas. If I could paint the picture of the cross with Jesus hanging on it as I have seen it with the eyes of my soul, I would get the heart of this world. I would paint a picture of the hands of Jesus. Did you ever stop to think about those hands—those hands that fondled the cheek of a mother; those hands that swept clouds out of human skies; those hands that touched blind, sightless eyes and made them see and deaf ears and made them hear; those hands that broke bread to feed the hungry? The last time the mortal eyes of men ever saw Jesus, His hands were stretched out in blessing. I would like to paint a picture of those hands that were torn by cruel nails for you and me.

Did you ever think about the feet of Jesus? Those feet that never made a selfish step; those feet that ever went on errands of mercy; those feet that were accustomed to royal carpets up in Heaven; those feet that were accustomed to the courts of the sky, came down to tread the dusty roads of earth. And those feet were torn by cruel nails for you and me.

Did you ever think about the heart of Jesus—that heart that was a stranger to selfishness and malice and strife; that heart that exclaimed those words of such matchless pathos, "And ye will not come to me, that ye might have life" (John 5:40). That heart broke one day for you and me. Say, do you love Jesus? I just do not see how anybody could keep from loving Him. You need not tell me that men are depraved. I need no other argument for total depravity than the argument that men in sin do not love Jesus. Listen, man, if you have a heart in your bosom, you will have to love Him. Woman, you listen to me! If there is a woman's soul in your body, you will have to love Jesus. The

greatest moral monstrosity in the world is a woman who does not love Him. I just do not understand it. I wonder how anybody could keep from loving Him. Do not tell me that there is no Hell. Do not tell me that men are not sinners. If men were not sinners, all men would love Jesus. The one Person the whole world would love would be Jesus, if men were not sinners. Don't you love Him? If you do not love Him, you may know you are a sinner. I saw Him when I was a little child.

*I saw One hanging on the tree
In agony and blood,
Who fixed His languid eye on me
As near the cross I stood.*

And I have loved Him since that day. He is dearer to me than the memory of my precious mother, dearer to me than wife and son. I do not see how anybody could keep from loving Him. Do you love Him? Oh, sinner, poor sinner, if you would just trust Him and let Him save you, you would fall in love with Him. What a wonderful Saviour!

The Prayer of a Sinner

Now Jesus is on the cross there—get the picture—as this man prayed. Do you ever pray? Oh, I don't mean, do you say prayers? There is too much prayer-saying and too little prayer-praying. We say prayers. But I am asking you tonight, do you ever pray? You know, there is something of Calvary in prayer. There is something of blood and darkness and agony. There is a kind of soul-refreshing agony in prayer. There is something about prayer that gets mixed up with Calvary.

It is midnight, and the lights are out in most of the homes; but yonder across the street is a widow's cottage. The shades are drawn, but there are a few dim rays of light that get beyond the shade out into the street. I wonder what is there. There in that room, prostrate by the bed, with her face turned to Heaven, and with tears flowing down her cheeks, is that widowed mother. She is saying, "O God, I have a son somewhere. Oh, my poor boy, my lost boy, my boy out in sin! O God, my Father, please put about my boy Thine arms and bring him back." Say, that woman has some of Calvary in her prayer. Do you know what we need in this country? We need old-time baptism of real crying unto God, agonizing prayer, prayer stained with Calvary's blood and baptized with Calvary's agony. This man prayed.

Now wait a minute—he prayed for himself. I do not want to shock you, but I want to say something which I want you to think through for just a minute. You know, I cannot find in the Bible anywhere that God ever told a sinner to pray to be saved. Now do not misunderstand me. I can

find examples where sinners did pray and were saved, and I can find statements like, "Whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). But nowhere in the Bible can I find that God ever told a sinner to pray to be saved. I can find where God tells a sinner to repent, tells a sinner to believe, tells a sinner to obey the Gospel; but He does not tell sinners to pray to be saved. I got to wondering about it one day, and I think I understand it. You do not have to tell a sinner to pray to be saved. You cannot find in the Bible anywhere where God ever told a mother to love her baby. Doesn't God want mothers to love their babies? Why, certainly. Well, why doesn't He tell them to? He does not have to. You may not have wanted that little baby. You may have been selfish and wanted your own way and your own pleasure. But one day a little baby was laid in your arms. A little velvety hand got on your cheek, and a little baby's breath blew in your face. A little baby cried in your ear. God did not have to say, "Love that baby." Your mother heart began to hug it. Your mother heart said, "Yes, God. Yes, God."

And you know, if you could see Jesus dying for you, you would not have to be told to pray to be saved. If he sees Him on the cross, it is natural for a sinner to cry out to Jesus as it is for mothers to love their babies. When I saw Him and knew He was dying for me, I could not help saying, "O Jesus, be merciful to me!" I thought about David when he wandered from God and came back and said, "Lord, restore unto me the joy of thy salvation" (Psa. 51:12). And I thought about the publican in the temple who was too humble to lift his guilty head but smote his breast and said, "God be merciful to me a sinner" (Luke 18:13).

Just before day, one morning years ago, a train pulled into the suburbs of a little town in the South and suddenly stopped. There was a traveling man aboard the Pullman, all dressed and ready to get off the train. He wondered why the sudden stop. After a while he went out on the platform and saw the door open. He stepped off on the ground and looked down the track. There was the conductor, the flagman, the fireman, the engineer, and the porters all gathered around. He went down there and said, "What's the matter?"

They said, "We've just run over this poor fellow. He was crossing the track, and the train cut off his limbs. We tied up the stubs the best we could, and maybe we can save him; but he looks awfully bad."

The conductor said, "I'll run over here and wake up this man and call for the ambulance. I'll be back in just a minute." He came back quickly and said, "The ambulance is coming."

The traveling man said to the porter, "Get my baggage off the train quickly." Then he said, "Captain, you can pull your train on in. My hotel is right near the hospital, and I'll get in and ride with this poor fellow."

By this time the train pulled out, and the ambulance came. They picked up the legless man and put him in the ambulance. They put his lower limbs in, too. And this traveling man, this stranger friend, climbed up with him; and they rode rapidly down the street. The moon was still shining in the sky, pouring pale light through the window into the pale face of the wounded, bleeding, weak man. The stars were still shining. Just about that time, before they reached the hospital, the man looked over and said, "My friend, will you pray for me?"

The man said, "I'm sorry pal, I'm awfully sorry, pal; but I don't know how to pray. I never have prayed in my life."

Then the wounded man said, "Say, pal, could you tell me a prayer I could pray? I want to pray, and I don't know how to pray."

"Well," he said, "I heard a prayer like this. I don't know whether it is any good or not. You might try it. 'God, be merciful to me a sinner.' You might just pray that prayer."

The wounded man said, "God, be merciful to me a sinner."

And the man said, "You know, I notice when I go to church the preacher always closes his prayer with the statement, 'For Jesus' sake. Amen.' You might try that. You might say, 'God, be merciful to me a sinner, for Jesus' sake. Amen.' I don't know why they do it that way, but that's the way the preacher, I notice, always closes his prayer."

The poor, weak man said, "God, be merciful to me a sinner, for Jesus' sake. Amen." Then he said, "That's a good prayer. I don't understand it, but it is not dark now. Something has happened. The load is all lifted. I have peace in my heart. I do not understand it, but say, why don't you pray that prayer? It is a good prayer. You might try it. It is a wonderful prayer. It does something for you." By the time they got to the hospital and took him upstairs and put him in the bed, he was dead.

Seeing such a change come over this dying man, and knowing something had happened beyond human understanding, this traveling man looked toward the eastern sky just as the morning was standing tip-toe on the horizon, turned his face up to the sky above him and said, "God, be merciful to me a sinner, for Jesus' sake. Amen." And he has been a Christian ever since.

O sinner, if you are here tonight, I want to tell you a wonderful story. Jesus Christ died on Calvary's cross so God could be merciful to all sinners, and there is mercy for you and salvation for you as there was mercy and salvation for this man.

The Tragedy of Sin

Let's turn the picture around quickly for a moment. I want to show you something that I did not see for years and that I would like for you to see tonight. At the beginning of the crucifixion, both of these thieves rallied on Christ. (We do not get it here but from the other Gospels. Both of them rallied on Jesus.) Now, get the picture. Here are three crosses. Here is a cross in the center, and there is a Person hanging on that cross. He is always in the center. He is always the center—Jesus Christ is never anywhere else. And the mob is out there—the cursing, mocking, hissing mob. They are all talking to this One. And these two thieves at the beginning of the crucifixion, both of them, join with the mob in mocking Jesus. They say to Him, "Yeah, You're the Son of God. Why don't You come down from the cross? You are the Son of God! Why don't You save Yourself and us, too?" Say, there is the worst picture of human depravity in all literature. Let us suppose that to begin with both of them thought Jesus Christ was a criminal like themselves. Let us suppose that they thought He was just a man like they were and that He deserved to die like they did. Let us suppose that. Wouldn't you have thought that they would have said a kind word to Him? It seems to me that they would have turned and said, "Never mind. Never mind what they say to you. Never mind, pal. Yes, you cowardly, cursing, mocking mob, it is easy enough to get somebody on the cross and make fun of him. But never mind, pal, don't pay any attention to them. We will take it like men. Never mind what they say to you." But they did not.

They joined with a mocking, cursing, hissing mob and hurled into the teeth of their companion in death the mockery of the mob who nailed Him to a cross. That is human depravity. Listen! That shows you what people will do when they begin to play with sin. That shows you the degrading, damning, blighting power of sin in a human life. O God, pity people who play with sin!

I remember one time years ago in Montgomery, Alabama, I walked down the street and met a man who had a sad face. He said, "Dr. Bob, isn't the governor of this state a friend of yours?"

I said, "Yes, sir, he's on the board of trustees at our college and my personal friend."

He said, "Will you do me a favor? My boy under twenty years of age is out at Kilby Prison and is to be electrocuted just before midnight. You have heard about it and read it in the papers. You

News Notes

(Continued from page 10)

tion of education with the great moral precepts of freedom, justice and tolerance.

"One real challenge that confronts us is that all schools and colleges should place more stress on truth, character, wisdom, honesty, and faith. We can then create great men and women and great nations, too. The university, college, yes, every school in America, has the duty of perpetuating the American heritage: freedom under God—equality and justice for all."

News Briefs

HAROLD B. STREET, with the Sudan Interior Mission for 22 years, has resigned to become executive secretary of Evangelical Literature Overseas. Ken Taylor, chairman of ELO, says of the work of this organization, "We believe that God is calling all of us related to ELO and similar gospel works to meet the remarkable gospel literature opportunities that are opening up rapidly in many parts of the world."

THE HOUR OF DECISION will soon be heard each Sunday on the Mutual Broadcasting System network as well as on the ABC network. Billy Graham has just announced this new venture and step of faith, which will eventually add 500 stations to his present outlets if all the Mutual stations can clear the time for the broadcast.

are a father. Won't you go up to the capitol and ask Governor Graves to commute that sentence to life imprisonment?"

I said, "My friend, I would like to do that for you, but I would not presume to ask the governor to do that. Governor Graves is a lawyer; he is judicial; he has weighed all the evidence; he knows all the facts. You have asked him to set aside the verdict of the court and the verdict of the jurors, and if he has any way he can do it honorably, he will. I would never be presumptuous enough to ask that of my friend. I would not dare to do it because he is in a judicial position. I would not dare do it. I am awfully

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The Miracle of Calvary

(Continued from page 11)

sorry. I would like to do it for you, but I cannot."

Then he looked at me and said, "Will you do me a favor?"

And I said, "I would do anything I could for you."

He said, "Will you go out to the prison and talk to my boy? The chaplain has talked to him, and my pastor has talked to him, but he will not even pray. I cannot let him die without praying."

I said, "Well, I wish I could do it, but I have a speaking engagement, and it will take all of my time to get there. I wish I could, but I just can't. But I know the chaplain well, and he is a wonderful man. He knows more about how to do that than anybody else I know, and if he can't, there is nothing I could do. But I will pray for him."

He said, "All right."

So we got in the car and drove on down to my speaking engagement that night. After the service we started back to the city, and I said to Mrs. Jones and the friends in the car, "I am going out to Kilby Prison and see that boy."

Mrs. Jones said, "I wouldn't go. When you go with those boys to the chair, you die with them, and you have all you can live under. The strain is more than you can stand. I wouldn't go."

"But," I said, "I have a boy; I'm going. I would never feel right if I didn't go."

We got out there and parked our car just before midnight. Just as I was parking my car the death wagon drove up. Oh, it was a morbid sort of thing! There was the boy, only twenty years of age, and the death wagon out there waiting. I went in the prison. I knew the warden. He said, "That is all right, Dr. Bob; go right ahead." I went down the corridor and on down to death row, and up to the cell where the boy was. His hair was all shaved. Nobody was near him. The chaplain was standing over to one side crying.

I walked up to the cell door and said, "My name is Bob Jones. I saw your father and he asked me to come and talk to you."

He said, "I wish you preachers would let me alone. I asked the chaplain to go away and not hound me. I am going to die like a man. I am not going to be a baby and ask God to do anything for me. Do not ask me to pray. I am going to walk to that chair and sit down and die like a man. I'm not going to be a coward and a baby and a weaking—not me."

I stood there and tried to talk to him, and he almost pushed me from the cell door. I went over to the chaplain, and the chaplain said to me under his breath, "He is the only criminal in this prison that I have ever felt as I do about. I think he ought to die."

Listen! He wasn't brave. He wasn't a hero. That is not courage. That is not manhood. That is not backbone. That is not fortitude. That is rotten, hellish depravity. That shows you what sin can do for a man before he is twenty years old.

Oh, we wonder about the atrocious crimes being committed. You wonder about the young people of today and say, "Oh, how can they do what they do?" They can do it because sin has right of way. And you do not know where you are going when you go to playing with sin.

I was in a campaign in Texas years ago. One night during that campaign I walked down the street with a prominent Christian layman. He said to me, "Say, Dr. Jones, have you read in the paper about Rev. —, that preacher in Boston who is charged with the murder of that woman?"

I said, "Yes, I read about it."

He said, "What do you think about it?"

I said, "Well, I can't tell much about it because we just do not know the truth about it from reading the papers."

He said, "Well, I know."

I said, "You know what?"

He said, "He is innocent. If they put that man in the chair they are going to railroad an innocent man. He used to be my pastor. I have heard him preach many a time. He was not a murderer; that man was not that kind. I do not think he was a strong char-

acter. I always thought he had some weaknesses, but he could not kill anybody. He was the most harmless character I ever knew. And they are just railroading him to the chair. I believe they are going to put him there. And if they do, they are going to put an innocent man there as sure as the world."

The next morning I bought a paper in the hotel lobby and read in big headlines across the front page where, "Rev. — in his Boston cell said, 'I killed that woman.'"

I went across the lobby and said, "Did you read this?"

He answered, "Oh, yes; I read it." Then he said, "O my Lord, how could he do it? How could he do it? I have sat under his preaching. I was a deacon in his church. I heard him many times. He has been to my home. He has had family prayer with me. How could he do it! How could he do it! I do not understand." After a little he said, "I couldn't do that, could you, Bob Jones? Could you kill a woman like that?"

I said, "You do not know what you could do."

He asked, "What do you mean?"

I said, "Two years ago this morning Rev. — perhaps would have thrown up his hands in horror as you are doing. But he began to play with sin. He won the heart of a girl. He wormed his way into her soul. He plucked from her brow the diadem of her purity. He plucked the roses of decency and modesty from her cheeks and threw them away. He sacrificed her on the altar of his lust. And after he did that he became so hardened that he then stained his hands with the life-blood of the woman he ruined. No man knows where he will go when he begins to play with sin."

I am afraid of sin! All my life I have been afraid of sin. That is the only thing I am afraid of. I think I can say what few men have ever said. Maybe I am a fool but I have never had much sense of physical fear. I do not know much about it. But I have always been afraid of sin. God saved me when I was eleven years old. I am now sixty-two. He has kept me from tragedy and disgrace. I am afraid of sin. I have always been afraid of sin. I never hear of some preacher falling that I do not say, "O God, help me." I never hear of a Christian worker dishonoring the name of Jesus that I do not say, "O God, let me die, let me die before anything happens to me." Oh, you young people and you Christian workers, listen to me! The shores of time are strewn with the wrecks of Christian workers who played with sin. Watch your step! WATCH YOUR STEP! Take care! Beware! Do not play with sin! If you want people to think you are brave, let me tell you what to do. Go out in the mountains of the West, find a nest of rattlesnakes and take them up in your arms and play with them. Take them to bed with you. If you want people to think you are brave, go down to the powerhouse and play with a few thousand volts of electricity. If you want people to think you are a hero, climb up into the clouds, get into the dark pavilion of a storm and play with forked lightning. But do not act the fool; do not play with sin!

The Grace of God

But wait a minute! Sin never took a man so low but that the arm of God's grace could reach a little lower. As low as sin dragged this thief, the arm of God's grace reached down and picked him up. Men may have said, "You are not good enough to live with us. We are going to put you on a cross and end you."

Jesus said, "I'll fix you so you will be good enough to live with Me." One morning he was drinking the vinegar and the gall and before evening came he drank from the fountain that flowed from the throne.

Years ago in one of our American cities a son of one of the most princely leaders died. The father was brokenhearted. He went from bad to worse, and from worse to still worse. And one night, coatless and hatless and shoeless, he

staggered into a mission where he had heard a bum, a hungry bum, could get a sandwich and a cup of coffee. He took his seat in the back of the building with the bums. The leader of the service said, "Boys, is there anybody here who can play the piano? Our pianist did not come tonight. Can any of you fellows play for me?"

Everything was still for a minute and then the coatless, hatless, shoeless, bleary-eyed, bloated-faced bum got up and came staggering and trembling down the aisle. He said, "Mister, when I was a boy I took some piano lessons. I haven't played for years. You notice I'm in an awful bad fix. My nerves are shot to pieces. I do not know whether I can do it or not. But if you can't get anybody else and are willing to try me, I will see what I can do for you."

The leader said, "Sit down there." Then he opened the book to a song about the blood and he talked about the blood of Christ a little while. He told how Jesus died on the cross, how He shed His blood to wash away sin, how He could save anybody. Then he read a verse of the song and looked around at the pianist. He was sitting there trembling, stooped under the weight of his dissipation and sin, and he said, "All right, you may start now."

The man looked at his book a minute. He was a little hesitant. Then he straightened up the best he could and started to play. The old skill came back and before he played the first stanza through he had played himself into the arms of God. That is just like Jesus!

There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

Dear dying Lamb, Thy precious blood

Shall never lose its power,
Till all the ransomed Church of God

Be saved, to sin no more.

E'er since, by faith, I saw the stream

Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Then in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

Sinner, if you are here tonight and are able to run, run to Jesus. But if you are too weak and sick to run, walk up to Calvary. If you are too weak, just stand up and look in that direction. If you are so far gone that you cannot stand up, just turn your face that way. If you are too weak for that, just open your eyes and look, for there is life for a look at the crucified One. But if you are so far gone and so weak and so sick that you cannot open your eyes, then when your heart beats, let the grace of God slip in. You may have come in here tonight a hopeless lost man or woman; but you can walk out of that door tonight good enough to live in Heaven forever. What a wonderful Saviour is Jesus!

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